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# METAPHYSICAL MAGAZINE

VOL. I.

JANUARY, 1895—JUNE, 1895

NEW YORK
THE METAPHYSICAL PUBLISHING COMPANY
503 FIFTH AVENUE

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TROW DIRECTORY
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NEW YORK

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THE

# METAPHYSICAL MAGAZINE.

VOL. I. JANUARY, 1895. No. 1.

## THE TELEKINETIC THEORY OF LEVITATION.

BY PROFESSOR ELLIOTT COUES.

THE alleged spontaneous and even intelligent movements of various inanimate objects, under some circumstances, without the application of any known mechanical force, is a phenomenon which has never been explained to the satisfaction of scientific men. I do not think it possible to explain away the allegations of the fact on the assumption that all the persons who have testified to the evidence of their senses in this matter have been either mistaken or mendacious. In the absence of evidence to the contrary, I am obliged to assume the reality of the phenomenon of levitation; and intellectual integrity obliges me to seek some rational explanation of the well-attested occurrences which have become known as "table-turning." The theory of telekinesis which I have formulated seems to me at present to fit the facts better than any other. I should like to see it thoroughly tested, and then rejected or accepted, as the case may be. I have no prejudice or predilection whatever. If thousands of intelligent and veracious persons have been fooling themselves, as most scientists believe, let us have a theory of hallucination to cover all such cases. It would be an important contribution to rational psychology; but, so far as I am aware, no such theory has as yet been established. Again, if any spiritualistic theory can be demonstrated, by all means

let us have that one. The failure of both these extreme views to meet the requirements of my own mental processes keeps me on the debatable telekinetic ground which forms the basis of the present article.

I am inclined to think that levitation is a universal force of nature like gravitation; and that one reason why the latter is accepted as a fact, while the former is rejected as a fallacy, is that the law of gravitational action has been successfully formulated, while the law of levitational action has hitherto eluded us. It is a demonstrated fact that the energy of gravitation is directly proportionate to the respective masses of gravitating bodies, and inversely as the square of their distance apart. Since action and reaction are always equal in opposite directions, it should be demonstrable that levitation is a force which counteracts gravitation with mathematical precision, each being thus the exact measure of the energy of the other. Gravity would be no real force if it overcame no resistance; that resistance which it does overcome, or tends to overcome, is the measure of the force of levitation.

No physicist objects to either of the terms "attraction" and "repulsion." In physics, repulsion is said to be that action which any two bodies reciprocally exert when they tend to increase their mutual distance. The underlying principle of repulsion, like that of attraction, is absolutely unknown. The energy of repulsion is commonly manifested to us in molecular bodies, as witness the diffusion of gaseous molecules; that is, it is commonly exerted at infinitesimal distances. But we have excellent examples of repulsion at finite and very sensible distances in the magnetic field, or between similarly electrified bodies. The force of repulsion, operative at sensible distances, between sensible molar masses, is identically what I mean by levitation. That I may not seem to strain language here, let us see what physicists say of attraction acting at a sensible distance between bodies of sensible magnitude, *i.e.*, ponderable. The Century Dictionary, whose definitions in every department of science are prepared by experts of recognized authority, defines attraction as "the force through

which particles of matter are attracted or drawn toward one another; a component acceleration of particles toward one another according to their distance;" and adds: "When bodies tend to come together from sensible distances, the acceleration being inversely as the square of the distance, and the force proportioned to the mass, the attraction is called gravitation." Precisely as this distinguished scientist thus identifies attraction with gravitation, do I identify repulsion with levitation; and upon this understanding of my meaning, levitation is to be considered as a recognized fact in nature. But we do not find that the eminent authority just cited attaches any such signification to the term levitation, which is defined as follows: "Among Spiritualists, the alleged phenomenon of bodies heavier than air being by spiritual means rendered buoyant in the atmosphere." Waiving the question whether the agency in the case is spiritual or other, my present contention is that the alleged phenomenon is an actual phenomenon; and I try to bring it into some recognized category of natural facts, by assuming that the principle of levitation is concerned in producing the observed effect. My telekinetic theory attempts to show the means by which, or the conditions under which, the force of levitation may be sensibly operative to counteract and temporarily overcome the force of gravitation.

Many minds have acquired an unconscious bias against anything of the sort, because it is supposed to "contravene" a well-established law of nature. But this is a spurious objection. The established law of gravitation is not contravened when an arrow is shot into the air. It remains in full force during the ascent of the missile, which is speedily brought to rest on the ground by this force. Simply, gravitation has been overcome for a few moments by a mechanical force acting in a direction the opposite of the line of gravitational energy. The cases of levitation which I shall presently adduce no more contravene the law of gravitation than the flight of the arrow does. The main difference is, that in the one case we understand, or at any rate can measure, the mechanical force exerted to make the arrow fly, while in the other case the kind of force that is

exerted, and the manner in which it is exerted, are an unsolvec problem.

In saying that many minds are prejudiced against any theory of levitation, I should probably, in fairness, except the entire body of orthodox Christendom—and nominally, at least the vast majority of the peoples who speak European languages are included in that body. One of the most basic tenets of the Christian religion is, that Jesus was levitated from earth to heaven. The Ascension is as fundamental an article of the Christian creed as the Resurrection. I am not a Christian, and I do not believe that Jesus rose from the dead and ascended into heaven; but the millions who do believe in those alleged phenomena, so firmly that their hopes of a future life are mainly based thereupon, should logically be inclined to treat my telekinetic theory of levitation with great respect.

I have only cited the word of God in support of one alleged case of levitation, from my desire to do deference to the views of so many of my fellow-men—views which I regret I do not share in this particular instance. Recurring to the scientific aspects of the case, I may point out that, just as gravitation in some of its aspects is identical with centripetal force, so is levitation in some of its manifestations identifiable with centrifugal force. Both of these are generally recognized by scientific men to be necessary to the integrity of our solar system; for the planets hold to their orbits by the adjustment of these two equal and opposite energies. Should the one prevail over the other, our planet would fall into the sun, and that such a catastrophe will occur in an estimable period of time is believed by many scientists. Should the other force prevail, our planet would fly off at a tangent in space. The term "centrifugal force" has been in use since 1673, and I am aware that some of the senses in which it has been employed by high authorities are fictitious; but it is a real force, in the sense of the reaction of a moving body against whatever tends to make its motion curvilinear. Thus, in the familiar instance of water flying off a revolving grindstone, or of the stone itself flying to pieces if the motion be sufficiently accelerated, the particles are held to

gether in rotation by attraction (identical with gravitation, as we have seen) only until their reaction against the curved path, in which they are forced to move, equals or exceeds this attraction. This is a case of levitational force, as I use the term, called into effective operation by curvilinear motion; and I think it is properly to be regarded as levitational, because it lifts, or tends to lift, all particles away from their common centre.

Some of the prejudice against any theory of levitation is doubtless due to proper scientific reaction against the crude way in which the notion of caloric, as a "principle of lightness," used to be presented. Caloric was originally the name given to a supposed imponderable substance to whose energies the phenomena of heat were attributed; hence it came to signify heat itself. This is doubtless fallacious, but the fallacy ceases upon identification of "caloric" with the force of molecular repulsion, and so with levitation. Another objection to any theory of levitation comes from the notions we all unconsciously acquire concerning "up" and "down." These are easily seen, on analyzing them, to have no foundation whatever in objective reality. There is no "up" or "down" in space. All the meaning that can attach to these terms is subjective, and depends entirely upon the way in which we habitually view certain lines of direction of force. As inhabitants of the surface of a sphere, we are accustomed to see ponderable objects move, or tend to move, toward the centre of this sphere. This direction we call "downward," but that is simply relative, in so far as concerns our own position in regard to the earth's centre. The same gravitational energy which causes a stone to fall to the earth by its own weight, also causes the earth to fall toward the stone with a force directly proportionate to their respective masses and inversely to the square of their distance apart. Could we become sensibly aware of the earth's motion toward the stone, it would seem to us to be "upward," *i.e.*, to be a case of levitation. The attraction which the sun exerts upon the earth, by the same force of gravitation, is likewise from the centre of the earth outward, or what to us is "upward." Thus the only real

difference between gravitation and levitation is the direction in which we regard their line of force; they are otherwise identical. All that can be logically predicated of either is, motion of matter; so that it is precisely a half-truth to affirm the universality and immutability of the law of gravitation, and deny the same attributes of levitation. Let us not deceive ourselves with phrases. If gravitation be a fact in nature, levitation is a necessary corollary. To my mind, this proposition is axiomatic —that is to say, it is so simple and fundamental a truth that it cannot be logically "proved."

Yet if we turn a thoughtful eye upon the aspects of nature about us, we everywhere perceive indubitable evidences of the operation of the law of levitation, *i.e.*, of the motion of material objects away from the centre of the earth. Every particle of gas which is repulsed from its fellow-molecules is levitated. Compression of air or steam develops an enormous force of levitation; and an explosion is simply a result of the sudden operation of such energy. The growth of every blade of grass which points away from the centre of the earth is an example of the slow and steady operation of the law of levitation from our standpoint, yet likewise of the law of gravitation, if it be regarded as an attraction exerted by the sun. All animate bodies maintain their organization by a sort of compromise, the resultant of the opposite forces of gravitation and levitation. During life and growth, the particles of which such a body is composed are upheld by a principle of levitation which tends to force them away from the centre of the earth, so that they would "fall upward" were they not counterbalanced by their gravity; and when they are decidedly overbalanced by the latter force, death of the organism follows. Since the mind exerts a well-known great influence over the body in maintaining that balance between these opposite forces which is a necessary condition of continuing to live, it seems probable that all mental processes or operations involve, or are akin to, the mechanical principle of levitation.

At this point in the discussion the question arises, at what, if any, distance may the energy of levitation be effected? We

are taught in the schools that action at a distance is impossible; that no body can act where it is not. This is doubtless true in a certain narrow sense; for the sphere of influence of attraction or repulsion which any body exerts upon another, must be presumed to have its initial point, or *punctum saliens*, at the centre of that sphere, where the influencing body is situated. But energy necessarily works away from that point toward some other, before any result is effected, or any work done; all action, therefore, is logically and necessarily action at a distance, and the contrary proposition is a fallacy. It is inconceivable to me that any body should act at no distance. In the first place, what would become of the so-called *law* of gravitation, were that "square of the distance," which it is supposed to require for its operation, reduced to nothing? In the second place, no two atoms of matter in the universe are in absolute contact; and therefore, if they act and react upon one another at all, whether to attract or to repel, such energy must be operative at some distance. The difference between infinite and infinitesimal space is one of degree, not of kind, and that degree has no existence except as a metaphysical abstraction in our minds. Space, like time, is a non-entity; we imagine both. If our eyes were so constructed that we could see into the structure of ponderable objects, we should no doubt observe, what scientists believe, that the distances apart of the atoms which compose a solid bar of iron are as great in proportion to the size of those atoms as are the intervals between the heavenly bodies in proportion to the magnitude of those masses of matter. Moreover, those molecular chasms and abysses in the structure of solid iron are perpetually varying according to temperature. Heat is the measure of the resultant forces of attraction and repulsion among the iron-particles; if we make them hot enough, repulsion overcomes attraction; a crowbar may be "levitated" into a gas. No spatial limit, whether of the infinitesimally small, or the infinitely great, can be set to the influence of attraction and repulsion, or gravitation and levitation.

From considerations of direction and of distance, let us turn to consider means or media of the transfer of energy in any

direction and at any distance. It does not seem to me that any ponderable, tangible, and objectively real media of the transfer of energy have ever been discovered. The forces of gravitation and of levitation act with uniform energy upon all objects in every direction at every distance, without the intervention of any known vehicle for their conveyance. The intervention of material objects seems rather to interfere with their operation, and retard this by friction. It is certain that gravitation acts in a vacuum as well as it does in a plenum, if not better, as there is no friction. This is illustrated by the common schoolroom experiment, in which, in the nearest approach to a vacuum we can make by artificial means, a stone and a feather, released in the jar, fall to the bottom in equal times. On a cosmic scale, the attraction of the sun upon the earth, and—what comes to the same thing—the repulsion of the sun upon the earth, are examples of the transfer of energy in space without the intervention of any material means; for the luminiferous ether which is supposed to be the medium of this transfer is not a material substance.

It does not follow, however, that this ether, or something like it, may not be a very real, objective substance. The fact that it is imponderable, and otherwise inappreciable to our physical senses, does not militate against this conclusion. My theory of telekinesis is merely a restatement in another phrase of the facts of action at a distance, and with especial reference to the facts of the energy of repulsion (or levitation), exerted at sensible distances between sensible masses of matter; in which respects it is simply the converse of the Newtonian theory of gravitation. But it is necessary to the validity of my theory to assume some imponderable medium of the conveyance of this energy, like to if not identical with luminiferous ether; and to assume further that the motions which may be set up in this substance are in some way connected with mental activities.

These may seem to be violent assumptions, in the present state of science; but it must be remembered that our knowledge of nature is not omniscience, and that science is progres-

sive. They may seem less violent upon duly attentive consideration of some readily observable phenomena which have hitherto proved refractory to any explanation upon known mechanical principles. They are also less violent than the straightout spiritualistic explanation. I am not among those who scout the latter as impossible and therefore absurd. I am rather hospitably inclined toward the theories of the Spiritualists as an *ultima ratio;* but meanwhile, I prefer to investigate the potencies of spirits living in the flesh, and exhaust, if possible, the potentialities of embodied mental agency before assuming that such a phenomenon as I am about to describe is impossible without the assistance of discarnated intelligences. No one doubts or disputes the power of mind over matter—at least, the power of one's mind to affect for better or worse those particles of matter of which one's own body is composed. Health and disease often turn upon states of mind—did they not, the science of metaphysics would be a myth; and it does not explain away the influence of the mind upon the body to call it "imaginary;" because, for aught we know to the contrary, the imagination may be that very one of our mental powers most concerned in effecting the observed result. The telekinetic theory goes a step further, by extending the sphere of influence of the mind to other masses of matter than those which compose our bodies.

Thus, it is within my personal knowledge—unless I am a victim of chronic hallucination in this matter—that a person's mind may cause movements of inanimate objects to take place without any application of mechanical force, and without any contact of the physical body; moreover, that these movements may be invested with a sort of intelligence, as it were an echo of the thoughts, or a phantom of the mind, of the person who causes them. I will cite in support of this contention a typical case which Mrs. Coues and myself had occasion to bring before the Psychical Science Congress at Chicago, about a year ago.

The scene is the sitting-room of our home. In the centre is a large heavy table, of oak, inlaid, weighing perhaps 100 pounds,

with an oval top, exactly $3\frac{1}{2} \times 4\frac{1}{2}$ feet in greatest breadth and length. The single leg spreads below into three feet, on casters. Overhead is the chandelier, with two, three, or four burners turned on, as the case may be. I am reading in my easy chair in a corner of the room, some yards away, with two more gas-burners overhead. Mrs. Coues and a lady friend propose to see if they can make the table "do anything." The cover is removed; Mrs. C. sits in a low rocker, with her hands on the table. The other lady sits in a low easy-chair, across the short diameter of the oval, and places her hands in the same position. Four hands now rest lightly on the top of this piece of furniture, which is otherwise untouched. In these respective positions, neither person could lift the table on her own side, by any means whatever. Neither could push down upon that side, and thus make the other side tip up, without a readily observable amount of muscular exertion. Neither could lift the table with the knees, because the knees did not touch it. Neither could lift the table by inserting the toes under one of its feet, because the toes were elsewhere; and besides, the table was too heavy, and the way it would have tipped askew by such means, had these been employed, was not the way it generally tipped. Under the circumstances thus described, in the full light of several gas-jets, the table usually began first to creak, and make various noises unlike such as could be heard from it by intentional pressing and wrenching. These noises soon seemed to take on a certain method in their madness, so to speak, and thereafter turned to some definite knockings or rappings, by means of which "yes" or "no" was conveyed, according to a pre-arranged code of signals. In this way an intelligible conversation could be carried on between the sitters and some unknown person or other entity. This phantom individual would generally comply with requests which were preferred. One side of the table or the other would tilt up, as desired; a lurch to the right or left would be made, as requested. The table having become animated to this extent, by some semblance of an intelligent personality, further contact of the hands was not necessary to the manifestation. Both ladies take their hands

off, push back their chairs, and continue to sit at a little distance, with no part of their persons or dress in contact with the table at any point. The separation is absolute, and easily perceived by me to be such; the distance apart is a foot or more. Under these conditions, the table spontaneously (as would be said were the furniture alive) lifts one foot off the floor, and then comes down with a thump; it lifts two feet at once and lets them down with a bang, heavy enough to jar the floor and make the glass globes overhead rattle. With such violent demonstrations as these, the table keeps its own mind, or spook, or whatever possesses it, and continues to converse by raps or tilts, or both; its affirmations and denials seem rational, sometimes coinciding with views expressed by the sitters, sometimes obstinately opposing them. Now the table asserts itself to be a particular individual, and maintains such a character during the interview; again, this individuality retires, or is replaced by another, with different opinions, and a different way of expressing them in noises and movements. In fine, a senseless piece of wood becomes for the time, to all intents and purposes, an animate object or individual, possessing will-power, and willing to convey intelligence.

I could easily elaborate this description, with a multitude of additional particulars. But all would be to the same purport; let one case stand as the type of all. No mechanical explanation of such an occurrence seems to me possible, for no known mechanical force is applied to the table. The alternative appears to be, the spiritualistic or the telekinetic explanation. I incline to the latter, believing that, in some way which I do not understand, and therefore do not attempt to explain, motion was conveyed to and set up in the table by the sitters; that this was done without physical contact, and was therefore action at a distance; and that this action originated in the minds of the sitters. Such is my telekinetic theory of levitation.

# THE ANTECEDENT LIFE.

BY ALEXANDER WILDER, M.D.

IT is my deep-seated conviction that our ability to form an idea is itself proof that that idea is in some manner true. I do not know how I came by this notion, but it seems to me intuitional. The powers of the mind are so limited that we can form no conception of whatever is of itself impossible. We do not ourselves originate what we make or think, but only copy and reproduce in physical form prior realities—ideas which came with the spirit from its home in the eternal world.

There is a point at which what is usually called science must stop and give place to a higher faculty of knowing. The endeavor to set metes and bounds to the universe is certain to fail; and the operations of the cosmos, moral as well as physical, we may not hope to comprehend within our limited scope of vision. There will come hurricanes to blow down our ephemeral superstructures, and even earthquakes to overturn the foundations themselves. All that we learn by corporeal sense and include by the measuring-line of our understanding belongs to this category of the unstable and perishing.

The attempt to build a scientific tower of Babel, to reach to the sky and be a symbol of the true, will always result in confusion of speech among such builders and their dispersion apart from one another. When they pass the boundaries of their horizon they find themselves embraced in a chaos and void of great darkness, which they declare to be unknowable. In due time the hail comes and sweeps away their structures.

Knowledge is in no proper sense a collection of gleanings from one field and another. Nor is it a compound, more or less heterogeneous, from numerous specifics. It is an energy

—over all, transcending all, and including all. It pertains to the faculty of intellection rather than to that of understanding; it is not a boon from the world of time and limit, but is of the infinite and eternal. It requires no cerebration for its processes, but may employ the corporeal organism for its mirror and medium.

Science, as commonly defined, is concerned with things which are apparent to the senses; intellective knowledge is the perception and possessing of that which really is. What we truly know, therefore, is what we have remembered from the Foreworld, wherein our true being has not been prisoned in the region of sense. It consists of motives, principles, things immutable. Such are charity or love, which seeketh others' benefit; justice, which is the right line of action; beauty, which means fitness for the supreme utility; virtue, which denotes the manly instinct of right; temperance, which restrains every act into due moderation. These are the things of the eternal region, which true souls remember in the sublunary sphere of the senses; and, thus remembering, they put away the eager desire for temporary expedients and advantages for that which is permanent and enduring.

"Where your treasure is," says Jesus, "there will your heart be." Our knowledge is our treasure. What we know we possess. It can never be wrested from us, or forgotten. It is of us, bone of our bone and flesh of our flesh. Knowing all things that are truly good—love without selfishness, justice without perversion, beauty which is beyond superficialness, virtue which is no mere outside negation or artificial merit, temperance which is the equilibrium of the soul—we include them all, and have our home and country in that world where they are indigenous and perennial. They are the constituents of our being. Flesh and blood will never inhabit that world, nor will anything that is the outcome of flesh and blood long endure. But these essentials of life will never change or perish; and those endowed with them will be as enduring as they. However they may be circumscribed by space, temporal conditions and limitations, they live in eternity. Death will not extin-

guish their being. They live where death had never a place, and they will continue after the scorpion shall have given himself the fatal sting.

The heavenly abode of spirits and divine beings is by no means geographically distant and distinct from the regions occupied by those existing in the external world. Indeed it is more than probable that the dead, as they are designated in common speech—those who are disbodied—often cling even abnormally to the earth and its ways; and that they who have labored zealously for an aim or enterprise continue their endeavors. The demise of the body can hardly be regarded intelligently as changing any element of the nature, character, or even acquired quality, but only the form of existence. We have read with admiration the exquisite utterance of the little verse that "that which went was not love." We may add to it that that which dies is not man. The body is by no means the personality, but is purely adventitious. When it has accomplished its purpose, or has become unfit, it is discarded like an implement that is broken or a garment worn out.

It is not necessary to die in order to become superior to the conditions of material existence. The same causes which brought us to the corporeal life are very likely to continue. The condition must, therefore, be exceeded, or else, like the weed which is cut off by the hoe but not uprooted, we will appear in some other way.

We may hardly regard it as good form to speak of immortality and eternity as conditions to be entered upon after death. Life beyond the grave, when considered under that aspect, is a mirage of the fancy. The eternal life has nothing in any way to do with the grave. We may obtain a better conception of it when we contemplate eternity as boundless and unconditional, yet comprising all that is finite and conditional. It signifies nothing which relates to time and duration, but only to that which pertains to itself. As the heavens are beyond the earth and yet include it, so Divinity is above and beyond and yet contains within its grasp all the spirits of men.

The eternal life is therefore spiritual and divine. It pertains

to the psychic nature, to the soul, which is from the Divinity, and which, while in a manner objective and apart, is participant, nevertheless, of the divine nature and quality. Emanuel Swedenborg has set this forth admirably. Acknowledging that God is love, he describes love as the life of man. Thus we are in the eternal world, every one of us; and believing this, we have the eternal life in full possession. Whether, as denizens of this earth, we live or die, it is all the same: we shall be in the embrace of Deity as we have always been.

Life is not shut up wholly in the things of time and sense. The spirit of man never dwelt in the body in its entirety, but is of the world beyond. Only a part of the soul is ever developed in the physical existence—in some more, in others less. Its real habitation is, as the Apostle has described, "not made with hands, eternal in the heavens." It extends into the body, as though with antennæ, and so we are able to think, live, and attempt to act. We are likewise able to perceive real truth by that intellect which is above the understanding; to divine, and to receive, even into the external consciousness, perception from the Foreworld. The philosopher Jacobi wisely declared that "in moral feeling there is a presentiment of eternity."

The vail which seems to be interposed between the temporal existence and the life which we are living in the eternal world is more apparent than actual; clouds that hide the sun from our view are not placed in the sky for that purpose, but arise from the earth beneath. If we did not ourselves drink the Lethean draught—if we did not project from ourselves the sensuous obscuring into the sky above our heads—we might even now behold the Real, which is both the ideal and eternal.

I am very confident that what is generally described as intuition, insight, inspiration, is this sub-conscious and superconscious intelligence. It has been explained by the most gifted of philosophers as a remembering, a reproducing, and bringing anew into consciousness of what we knew in the Foreworld. It is from the very core of our being, and belongs to that sphere of life to which we have become to a great degree forgetful, if not even alien. Yet there can be no activity with-

out it, any more than there can be action without the direction of the will.

As the soul and superior intellect are antecedent to sensation, the intuitive thought is not perceived by the consciousness. Having little to do with cerebration, it does not wear away the brain-matter. It pertains to a life that is lived beyond the physical sense. It is a state of illumination rather than a receiving of messages from supernal powers. Indeed, we may regard ourselves as safe in affirming that there really are no new revelations. The same Word that ordained light to exist never ceases so to ordain. The world may vary in form and aspect, but that Spirit which upholds it is always the same. Whoever will ascend in his interior thought beyond the changing scenes will know and will mirror in himself the unchanging.

Better than any achievement of wonderful powers is that wholesome condition of the mind and affections which produces as its own outcome those sentiments and emotions of justice and reverence, those deep principles of unselfish regard for the well-being of others, which evince the person himself in every part of his being as pure, good, and true.

In the simple worship of the older Persians, homage was rendered by each to the pure law of living, to the good spirits that inspired and protected him, and to his own soul. The aim of life and the essential substance of that ancient faith were the integrity of the soul, its wholeness and oneness with Divinity. That old doctrine, that the true man venerates his own soul, is to me very attractive. A fragment of the *Hadokht Nask*, a book of the old Persian Sacred Writings now lost, represents the Divine Being, Ahur-Mazda, as relating to the prophet and priest Zoroaster the story of the journeyings of the soul after the separation from the corporeal structure. For three days it remains at the head of the body as though expecting to resume the former functions. All the while it is chanting praises and enjoying the most exquisite delight. It then sets out for the celestial home, regaled all the way by fragrant breezes. Arriving at the Bridge of Judgment, there appears a figure like a beautiful maiden, invested about with supernal

light, elegant in form, comely and vigorous as a youth of fifteen, with wings, pure as the purest things on earth—

> " Then the soul of the righteous spoke to her :
> ' What maiden art thou, most beautiful guardian ? ' "

Then answers the form :

" I am the very life, O youth, which thou hast lived—thy pure thought, thy holy speech, thy worthy action, thy merit embodied in thyself. Every one loves thee for thy greatness, thy goodness, thy excellence, thy resistance and triumph over evil. Thou art truly like me, who am thy pure thought, holy speech, and worthy acts. I was beloved already, and thou hast made me more beloved; I was beautiful before, and thou hast made me more beautiful still. Thou makest the pleasant more pleasant, the fair yet fairer, the desirable yet more desirable ; and me, the one sitting on high, thou seatest still higher by thy pure thought, thy holy speech, and righteous action."

Here we have a representation of that superior principle of our being and its station beyond our mundane nature in the world. We have likewise a suggestion of the untold benefits attained by the soul from its incarnation and upright conduct in the earth-life. Our personality is still in the eternal region, our individuality here. We may seem in this world to be rich and overflowing with abundance, whereas in our diviner nature we may have become as needy as Lazarus at the gate. A man with treasures and jewels of which he knows not the value is as poor as he would be without them. The one who believes, who knows his tenure of citizenship in the celestial region has the life, is of the eternal world which the other does not see or know.

Thus death is not the ultimate outcome, the great reality of existence. The human soul is infinitely more than a vagrant in the earth, an orphan wandering from Nowhence to Nowhither. It is like the bird entering at one window, flying about for a time, and passing out at another. It comes from the eternal home and will return to it, enriched with manifold experiences and more worthy of the Divine Lord.

Thus existing in communication with both worlds, the con-

ception is by no means visionary that the person may transmit knowledge from the one to the other, and be the intermediary for imparting vivific energy from the superior source which shall be efficacious for the restoring of the sick to health. We may not unreasonably doubt as historic verity that such a man as Jesus lived upon the earth, but we cannot intelligently dispute that maladies were healed and other wonders wrought, as described in the Gospels, "by the finger of God." Like the electric force by which so much is accomplished, yet of which so little is really known, the power which is commonly described as miraculous is capable of achieving wonders that will hardly be credited.

Many are like the bat and the owl, able only to see clearly in the twilight but blinded by the sun at noonday. The eternal world, however, is not shut away from us by inaccessible doors or hidden by impenetrable darkness. The pure in heart can see there; and the love of goodness, enthusiasm for the right, unselfish motive and conduct, exceed the limitations of time.

Our own consciousness often reiterates the testimony of pre-existent life. We have a psychal memory which reminds us that what we are we have been somewhere for ages. There are remembrances of this, which awaken now and then with all the vividness of reality. When we enter into communication with a superior mind, we perceive ourselves in a manner passing over our usual limits and in some degree passing into the All. We apprehend in a manner what we may become, and have a deeper sense of what we really are. In all this there is the prophecy of what we shall be, interblended with our actual other-world subsistence. The fruition comes when we perceive the moral quality to be the real vital energy. Love, which redeems from selfishness and bestiality and exalts to ideal excellence, is the basis of life and creation, and includes all that is, was, and will be. Further we may not know.

# THE IDEAL OF UNIVERSITIES.

BY ADOLF BRODBECK, PH.D.

(*First Article.*)

[Translated from the German by the author.*]

EVERY member of a university or academy should be acquainted with the essential facts and questions concerning the past and present conditions and the future aims of such institutions. Only from the past can we comprehend the present, and the united knowledge of past and present is a torch which to some extent lightens the dark future. Yet a knowledge of the mere facts is not sufficient for a correct judgment of the case. To the historic-empirical knowledge must be added the investigation of the essential nature of the subject.

Herein I have tried to unite the empirical and the philosophical phases of the investigation, and thus to obtain the desired truth. I have endeavored to be truthful and just throughout, and have thus unreservedly stated my convictions. This is the simple duty of every man of science.

In these essays the reader must not expect a discussion of all the questions relating to universities, high technical schools, and academies. I have treated only such matters as pertain to the scientific life of these institutions, and the other questions only in so far as they are connected with this problem. Yet I am of opinion that the most important of all university affairs are those which pertain to the way in which science is viewed and studied; and I trust that to some my impressions of the ideal may be useful as a guide amidst the chaos of modern sci-

* In this translation I have been greatly assisted by Mr. H. F. L. Mayer, and other friends. This English version differs from the original in that I have made various additions.

ences. The ideas which I proclaim here may ere long become practical, chiefly those which refer to a different arrangement of the faculties, and to a change of attitude toward governments. I for one not only hope, but work, for the realization of these ideas.

The historic development of universities has been only partly an internal one, for there are various factors, especially politics, which externally influence their growth. Universities could arise only when science and art had attained a certain height of culture. This attainment was first reached by the old Greeks, with whom originated the idea of the development of the higher schools.

The question now is, how the development of universities from the time of the Greeks to the present age classifies itself. A principle must be found for this classification. The nature of the university is always determined by the ideal of learning to be attained. We must, therefore, start from the ideals which originally formed the bases for the various universities. The ideals of learning in these institutions are always the standards of culture for the higher classes of a nation.

Up to the present time four main ideals of learning have sprung into existence, viz.: (1) *philosophy*, with the Greeks; (2) *law*, with the Romans; (3) *theology*, in the middle ages; and (4) *physical science*, in modern times.

The Greeks have, in a general sense, developed themselves in accordance with immanent laws. Their culture aims at pure human nature. Particularly they strove for the natural development of all faculties; this is evident from their theories of education. The Greeks, therefore, sought to determine the ideal of learning out of man himself. This is the very philosophy of their ideal of education. Indeed, the powers of the body and the soul were to be harmoniously fashioned, and thus the philosophic resolves itself more exactly into the æsthetic ideal of culture. On the whole, the education was rather a formal one.

Even in ancient times there were two main elements of higher education in Greece, viz., *gymnastics*, for the develop-

ment of the body; and *music*, for the culture of the soul. Athens was the principal seat for this higher Hellenic education, and from gymnastics and music all other branches were gradually developed by the Greeks.

The first-mentioned branch, gymnastics, was practised from boyhood up to adult age; this gradually divided and refined itself into athletics, dancing, and mimicry.

Similarly, music very soon became divided into two chief parts, for with the Greeks it generally consisted of songs accompanied by instruments. Gradually the musical element became a branch in itself and was greatly improved through the medium of its close association with mathematical sciences. Further, the poetry, the substance of the songs, in time became a special study and was advanced by means of grammar and rhetoric.

The institutions at Athens for the culture of the body and the soul, though not founded by the State, were under the protection and supervision of the government. Toward the end of the Grecian era, in the Alexandrian age, there were seven principal branches established, as necessary for the highest education: Grammar, rhetoric, dialectics (also called philosophy), arithmetic, music, geometry, and astronomy. These together were called the encyclical education, because with them the circle of valuable knowledge seemed to be completed.

The superiority among the seven branches was maintained by dialectics, as being the art of philosophic discourse. Therefore, the philosophers were for a long time the most renowned instructors of youth. Indeed, the most famous philosophic instructor was Aristotle, of the Socratic-Platonian school, the teacher of Alexander the Great.

The teachers of the various branches were quite independent of one another, and those of the same division were often rivals. They derived their maintenance from the fees of their pupils. The latter, frequently adults, were at liberty to choose both their studies and teachers. The students formed cliques among themselves, especially in accordance with their nationalities, similar to those in the middle ages. Their main object was to

enlist new pupils for certain teachers, the seniors at Athens even travelling to the Piræus to obtain freshmen. The cliques also served for social purposes, and notably the feasts of Bacchus were brilliantly celebrated with new wine. He who first emptied a "skin" of wine was the victor, and received a wreath of leaves.

The Greek rhetoricians, with their schools, formed the most important link between Greece and Rome respecting the universities. Philosophy finally degenerated into formal versatility without ethic worth, and both philosophy and rhetoric were carried on largely for practical purposes, such as to obtain State appointments.

Although the Romans certainly followed up the Grecian system of education, they rather neglected the philosophic and æsthetic interests; but to them is owing the high development of arts and sciences which pertain to public life. Chiefly in the era of the Roman emperors a great deal was done for higher education, notably for the poorer classes. Thus the emperor Hadrian founded in Rome the Athenæum, an institution for all the sciences of that age. This school seems to have existed till the fifth century. Throughout the entire empire the rhetorical studies were much in favor. The instructors of rhetoric were called *professores eloquentiæ*. The title of professor was already used in the reign of the Emperor Augustus. According to Quintilian, the rhetor Portius Latro was the first famous professor. The students were called *auditores* or *studiosi*.

The study of law, which was only practically pursued before the imperial era, and then more theoretically at special schools, reached its zenith in the reigns of Papinian and Ulpian. The school of law at Berytus in Syria, the country in which Papinian and Ulpian were born, flourished in the third century after Christ. According to a decree of Justinian, law was to be taught in three towns only, viz., at Rome in the Latin tongue, and at Constantinople and Berytus in the Greek tongue. The curriculum lasted six semesters. At first the institutes were taught, then the pandects, and then followed the explanations of difficult cases.

The Italian schools of law in the twelfth and thirteenth centuries, as at Padua, Naples, and especially at Bologna, were a kind of aftergrowth, resulting in the beginning of later developments; and out of the ruins of the antique and the new element of Christian culture combined, there grew up the theologic ideal of learning. At the universities of the middle ages, of which Paris was the principal seat, and dating from the tenth century, there existed in Paris a few eminent scholastic institutions, which were amalgamated only in the thirteenth century under the name of the University of Paris. "Universitas" at that time signified the entire body of teachers and students. The language of the sciences was exclusively Latin.

Respecting the objects of study, the Christian theology was the main feature from the commencement. As a kind of preparation for this, the seven free arts originating from antiquity were studied; these for short were called the philosophic study. Subsequently jurisprudence and medicine were added. From this resulted the basis for the division of the Paris University into four faculties, which dates from the middle of the thirteenth century. The first in rank was the faculty of theology, the second that of law, and the third that of medicine. These three together were called the higher faculties. The fourth was the philosophic, which was also called the art faculty, on account of the *artes liberales* which were taught there.

This division of the university into four faculties extended from Paris to all the later universities of Europe, and, in the main, it has survived to this day. As the philosophic study was regarded the foundation for all other studies, so the corresponding faculty was the natural point of union for the whole university. Therefore, the rector of the institution was chosen from the philosophic faculty. It was divided into four nations —the French, Norman, Picardic, and English. Each had its special representative, called a Procurator, whose office it was to see to the material and social interests of his compatriots. Each of these nations had also its special tutelar saint. The university existed independently of the French kings. The high-

est patron of the institution was the Pope, while both State and Church endeavored to furnish the university with abundant means and privileges.

Universities were established in England and Germany upon the plan adopted at Paris. In Germany the University of Vienna became highly celebrated. The University of Oxford still retains the division into the three superior faculties—divinity, law, and physics.

The theologic ideal of study at many universities has remained predominant until the present time. Yet a more active life came into most of the universities through the more serious study of the old Romans and Greeks in the time of the Renaissance, and through the Protestant movement. The universities did not receive anything really new through the revival of the classical languages and Protestantism, yet gradually the new epoch arose principally out of the latter as a basis.

The modern era began when the study of physical sciences became the predominant ideal of learning, which is especially the case since the end of the last century, and chiefly since the foundation of the first polytechnic school in Paris, through the National Convention. Paris, therefore, became not merely the starting-place and model for the universities existing since the middle ages, but also for the high technical schools, which in this nineteenth century are becoming more and more important. Just as Prague in the middle ages possessed the first university, after Paris, so Prague also had the first technical school after the one founded in 1794 at the French capital.

The bearers of this ideal of physical education are partly the existing universities and partly the technical schools. The latter have in these days become the principal bearers of this predominant ideal of physical sciences. These technical institutions are not divided into faculties, like the universities, but into different sections. Most of the schools for the highest education in modern times are institutions of the state, which provides the money and exercises a strict supervision, often entering into minute details. The education of able officials for

all departments of the civilized state is the main purpose of the modern universities and high technical schools. The choice of studies depends mainly on the character of various concluding examinations.

Most universities of the present time have, since the middle ages, retained the division of four faculties—the philosophic, the juridical, the theological, and the medico-physical. From the historic observation of these institutions it appears that, until now, every one of these faculties has occupied for a time a predominant position. To be more explicit, with the old Greeks, philosophy was predominant, especially dialectics; but toward the end of the Grecian period philosophy degenerated. Later, with the old Romans, who inherited the Grecian system of education, the juridical sciences were predominant; these, however, toward the end of the Roman period, likewise grew torpid. Then the Christian Church, especially the Roman Catholic, followed the teachings of the old Greeks and Romans; but here the theological sciences predominated. Toward the end of the middle ages the glory of the scholastic theology collapsed. At last, prepared by the Renaissance and the Reformation, there followed the modern era, which entered upon the inheritance of the old Greeks and Romans. Also the Christian middle ages; but therein the physical sciences became more and more predominant.

The existing universities are therefore the result of epochs of education, beginning with that of the Greeks. The history of universities resembles the development of a large tree. With a tree one part after another becomes woody, and yet these parts are necessary for the existence of the new branches. The full-grown tree, with all its parts, is the objective history of the tree. Thus one branch of science after another apparently fades, yet these branches are still present and continue to grow a little, constituting the necessaries for the subsequent development of knowledge. Likewise the existing universities, with their partly barren and also their still powerfully developing departments, represent the objective history of sciences. Each shows its peculiar character, in accordance with the energy of

life with which the various epochs of education have till now been retained.

In the criticism of existing universities one does best to proceed from this historic fact. Thus, we first discuss the philosophic faculty, next the juridical, then the theological, and lastly that of physical science.

All the epochs which philosophy thus far has undergone act upon our present universities with more or less powerful traces of life. In general we can distinguish four main streams within the modern university philosophy: first, the Roman Catholic; second, the Protestant; third, the more or less objective, historically developed since the Greeks; and fourth, the beginning of a philosophy based upon strict, scientifically acknowledged facts of nature and history.

The Catholic philosophy, as now practised by Catholic theologians in Romanic and Germanic countries, is, on the whole, the same to-day as the scholastic philosophy of the middle ages. It contains two elements—the antique and the Christian. It is not, however, the antique philosophy of the Greeks at the time of its zenith; but rather, partly the petrified Græco-Roman philosophy from the end of the Roman era, and partly the original Grecian philosophy. This last was either insufficiently recognized from translations of the Grecian philosophers, especially Plato and Aristotle, or was often wrongly interpreted to suit the religious views of the interpreter.

As for the second main element of the scholastic philosophy, the Christian, it is also not the Christian doctrine from the time of its Founder and of the apostles, but that doctrine changed by passing through the consciences of the teachers of the Church, who were educated at one time more in Hebrew theology, and at another time more in Greek philosophy.

Hence, viewing the scholastic philosophy without its internal course of development, and the influences caused by external powers, such as resolutions of councils and decrees of popes, scholastic philosophy is chiefly an amalgamation of modified antique philosophy and of Roman Catholic doctrine.

Both elements, the antique and the Christian, are in the

scholastic philosophy in general related to each other like shell and kernel. The teaching is Christian doctrine arranged as if it were an antique philosophic system. On the whole, scholastic teaching trusts in the general agreement of both elements.

Many philosophers of the middle ages are distinguished by comprehensive and profound knowledge, by grandeur and depth of thought; one need not wonder, therefore, that there are always scholars who, with their entire energy, devote their lifetime to the study of these philosophers.

The real aim of scholastic philosophy in the present age consists in more clearly laying bare the roots of scholasticism, and in more clearly expounding its course of development; further, it aims to determine minutely the relationship of the true Grecian philosophy to the original Christian doctrine; and, finally, to discover the genuine objective, philosophic, and scientific worth of scholasticism.

The Protestant philosophy, as now practised, especially by Protestant theologians, as ever, has its principal seat in Germany. On the whole, it is the same as the ideal German philosophy of the present day.

Similarly with the scholastic philosophy, the Protestant contains two main elements in itself—the antique and the Christian. But, more exactly, it is the Grecian philosophy, partly altered ideally into pantheism and mysticism by the later antiquity through scholasticism, and partly brought about in a rather objective manner by philologic endeavors at the time of the revival of the classical languages.

Concerning the second element of the Protestant philosophy, the Christian, this is scarcely the Catholic-dogmatic Christianity, but, rather, partly the original doctrine of the Founder and his apostles, tolerably determined by more objective exegesis and historical researches, and partly the Christian principle modified chiefly by the enlarged horizon of physical science and modern German culture.

Consider for a moment the men who even to-day are leading stars of the Protestant philosophy: such as Leibnitz, whose doctrine about the monads, mainly, leads back to the

Grecian philosophy of nature, and whose theistic views are a modification of the Christian doctrine. Think of Kant, whose thing-in-itself, in the end, leads back to Plato's doctrine of ideas; whose teachings about radical evil, about dualism of sensitiveness and reason, about God, liberty, and immortality, in the main, are Protestant-Christian. Passing Schelling, consider Hegel, whose emanative pantheism points back, partly to Plato and the new Platonism, partly to the speculative scholiasts, and partly to his Protestant predecessors.

The principal feature of the Protestant philosophy, therefore, disregarding its internal course of development and the very different endeavors within itself, is an amalgamation of antique philosophy and Germanic Christian doctrine. Both elements are related to one another, like two elements of knowledge which are relatively equally justified. The Protestant philosophy is, therefore, on the whole, an attempt to improve the antique contemplation of the world by modern Christianity, and especially to amend its ethical foundations. Its most eminent authorities—such as Leibnitz, Kant, and Hegel—are so thoroughly learned and universal thinking men, that they are even now able to attract a number of the ablest thinkers and to animate them with their doctrine, as well as powerfully to support progressing studies.

The real aim of Protestant philosophy in the present age consists in more clearly laying bare its roots, and in investigating more minutely their course of development, in order to settle thoroughly the relationship which exists between the Grecian and Christian views of the world, and finally to discover its own true philosophic and scientific worth.

As regards these Grecian and Christian views, we will briefly state in what respects they differ. Both strive after a harmonious view of the world derived from the essential nature of man. But the difference is very great, and one cannot hope for a harmonious union without radical modifications on both sides. The difference is essentially of ethical nature. The Hellenic principle is the aristocratic-æsthetic ideal of humanity; *i.e.*, only a few shall be capable of the highest happiness and loftiest cult-

ure. This happiness shall be entirely immanent, that is to say, attainable in this life, and shall consist in harmony of body and soul, and union of external welfare with internal virtue.

Quite different is the Christian principle. It has a democratic-ascetic ideal of humanity: not a few rich people, but everybody, chiefly the poor, shall be capable of highest happiness and of enlightenment through the Holy Ghost. This happiness shall be attainable to a certain extent in this life as an internal good, but the complete external and internal bliss is only hoped for in a transcendent world. It consists chiefly in the suppression of the selfish desires of the flesh.

The main difference is threefold: first, the Hellenic principle is aristocratic, the Christian is democratic; second, the former is æsthetic, the latter is ascetic; third, the Hellenic is immanent, while the Christian is transcendent. Now arises the question: Which principle is the true one? Our answer is, each one is only partly true. The Hellenic principle is aristocratic, and justly so; because many conditions are necessary for the attainment of highest happiness and culture, and these are found united only in a few cases. It is also quite just that those who attain the highest degree of culture should rule over the others; but it is wrong that these advantages should be attainable by birth instead of by talents. The greatest drawback of Hellenic culture was the institution of slavery; yet the difference between master and servant will doubtless always exist.

The Christian principle is democratic, inasmuch as here the common rights of individuals are unmistakably defended, and the intellectual and moral dignity of man is justly cast into the scale to counterbalance the differences in the political and social positions of persons. But this democratic principle is here proclaimed in an exaggerated manner. The common properties of human beings are overrated as compared with the necessary differences, and the real conditions of life are here not sufficently recognized in their relative right and necessity; thus the blessings of honest labor are not sufficiently appreciated. In Genesis labor appears rather as a curse than a blessing. Further, in the decalogue labor is not positively mentioned as a

human duty. Similarly in the New Testament, money appea predominantly as a curse, although money in reality is not onl necessary but one of the greatest blessings in social and com mercial intercourse. The real aim in this respect must be democratic "aristocratism," that is, a reasonable union of th general rights of human beings with the recognition of th privileges to which moral or intellectual superiority is entitlec

We now come to the second point. The æsthetic ideal e tablished by the Greeks is the right one, if we consider it as th highest imaginable ideal. But it is more true for the sphere of art and for a few exceptions of happy human beings, wh spend all their lives in harmony of internal virtue and externa blessings. It is characteristic of the Greeks that they have at tained higher stages in the arts than in moral culture. On th other hand, the Christian principle is right as regards the powe of the mind over the body, as this is essentially necessary fc the attainment of the highest moral perfection. But this prir ciple is here exaggerated in a one-sided manner, for there ar many points in which a harmony of mind and body is easil attainable without suppressing the rights of the latter. Th real aim here is, not an equilibrium of both factors, nor the sup pression of the lower factor, but idealization of the body by th mind, and penetration of the mind by ennobled sensuality.

Similarly with the third point. In accordance with th Hellenic principle, entire devotion to this life is right, becaus we are all denizens of the same earth. From this princip many virtues have grown up among the ancients, such a bravery, patriotism, the love for art and poetry, and bright lov of life. But it is one-sided, if at this point the individual ente tains the delusion of being a substance in himself, instead of co sidering the infinite process of culture in which single indivic uals as well as whole generations are only links of a long chai

The Christian principle is right with regard to its idealis of the future, for hope undoubtedly is one of the greatest bles ings to man. It is not alone a happy illusion, if we consid the fact that the most unfortunate conditions in nature and i social life only go down to a certain point, from which they tur

toward the better. But this principle is erroneous in its hope of an eternal personal existence, similar to our present individual life.

This is the cardinal difference between the Christian and the genuine antique principle. The true aim in this respect is this: to work in this life with cheerfulness for the improvement of nature and of human life. In conclusion, we must say it is one-sided, if one forms his ideas only by combination of two views of the world, neglecting all the other attempts which have been made to find the solution of these great problems. It can be assumed at the outset, first, that these two views are limited in their value by national and temporary factors; second, that there are various other possible solutions of these problems, and that there are many others of which solution has not yet been even attempted. It is best to examine everything and to learn everywhere, but nowhere to bind one's self absolutely—except to the eternal laws of the universe as far as they have been indisputably ascertained.

# ABOLISH CAPITAL PUNISHMENT.

COUNTESS ELLA NORRAIKOW.

RECENT discussion as to whether "death by electricity" results in actual dissolution or merely in suspended animation has awakened considerable thought concerning the justice and expediency of capital punishment itself.

The experience of other nations should have an important bearing upon this subject, since human nature is pretty much the same the world over. In 1870 the extreme penalty for murder was abolished in Holland, where for ten years previously the law had been more honored in the breach than in the observance. Punishment by death had already been done away with in Roumania, and soon afterward the little kingdom of Portugal took the same course. While the statute-book of Belgium still contains a law decreeing the death penalty for homicidal crime, it is virtually a dead letter, there having been no executions in that country during the past thirty years. Capital punishment has been formally abolished in most of the cantons of Switzerland. In other European countries it has also been given up, either by legislation or imperial decree, while in still others there is a growing disinclination to carry out sentences of death.

By all of these nations, so far behind us in other respects, the experiment of executing criminals had been tried for many years, and, as we have seen, was finally abandoned by most of them. The practice was found to be futile as a corrective of evil, inadequate as a deterrent of crime, illogical as a law, and demoralizing in its effects on the public conscience.

For other periodicals I have written considerable in condemnation of the inhumanities practised by the late Czar and his minions, and the American people have often and justly depre-

cated the treatment meted out to the victims of despotism in the Russian empire. Yet in that semi-barbarous country the ignominious law of capital punishment has failed to find a foothold—save in the most aggravated cases of treason. Murder in Russia is not punishable by the taking of life, but by deportation to Siberia. While this to many has proved a "living death," it is considered no justification for the use of the scaffold or the guillotine on the part of the government. In this single particular, from a humanitarian standpoint, the Russians are in advance of the people of the United States, in all of which—excepting, I believe, Michigan, Wisconsin, Rhode Island, and Maine—the extreme penalty is prescribed in the fundamental law.

As a principle of abstract morality, capital punishment cannot be successfully defended. How can a man who, in the heat of passion, kills a fellow-being be held morally responsible for his act? The violent putting to death of a murderer does not bring his victim back to life, and thus the absolute requirements of justice are left unsatisfied. Instead it casts a stigma upon perhaps dozens of innocent persons—relatives of the man who committed the crime. But the day is not far distant when the disgrace will attach itself less to the family than to the State which invokes the aid of legalized murder in the execution of its laws.

Many good orthodox people are content with the reflection that capital punishment is in accordance with the teachings of the Bible. But herein we can find excellent authority for various systems of morals, of government, and of theology. There seems to be considerable scholastic evidence that the sacred volume has never been correctly translated or properly interpreted, and I am not among those who choose to use the book as an argument for or against any given proposition. But for the sake of the discussion let us examine the logic and the consistency with which the Scriptures treat of this all-important subject and its bearing upon human destiny:

"Whoso sheddeth man's blood, by man shall his blood be shed." We find these words in Genesis, while in Exodus many

other offences are made punishable by death. This antedat Christian teaching by several thousand years, and, being amoi the tenets of the old Mosaic law, should have passed away wi that epoch of the world's history. To be consistent, those wl seek to justify capital punishment by a reference to Old Te tament ethics should also abstain from eating pork. My ov humble opinion is that the Creator never instituted any su doctrine. If so, why did He not have Cain executed, and tl instinct of murder thus stamped out in the beginning? It evident that the principle of "a life for a life" was not th recognized, and it is still more plain that its efficacy in lesse ing crime has yet to be proved.

In the New Testament (St. Matthew) we find the law som what amended, as follows: "Whosoever shall smite thee on tl right cheek, turn to him the other also." This goes to tl other extreme; but the crucifixion of the two thieves with tl Saviour is pointed to by our orthodox friends as evidence the existence of the death penalty in Christ's time. Manifest this incident was intended to be symbolical only, for nowhe else in the New Testament, I believe, is capital punishme mentioned. The execution of the thieves was meant simply typify salvation through repentance at the eleventh hour.

In these observations I am not criticising the Bible as a who for I have the profoundest respect for that marvellous compil tion. I am only considering certain texts as an argument favor of capital punishment—as they are so often presented l many well-meaning people with whom original arguments a often a scarce commodity.

If the actual teachings of Christ were strictly followed in t matter, the wretch who, in a moment of deadly passion, to the life of a fellow-mortal would be rationally cared for, i structed, and eventually led into the path of divine light. my mind it were better if, instead of erecting innumerable e fices for external worship whose pews are only half filled, sor of the vast wealth thus devoted were used in building instit tions wherein murderers could receive enlightenment and made to understand the difference between good and evil.

The present system of execution for capital offences is but a selfish decree of man, provoked by that instinct of revenge which marks our meagre advance along the line of spiritual progress. The New York method of electrocution is a sort of "refinement of cruelty," which degrades nature's crowning principle to a most barbaric use. No two human beings are physically constituted alike; hence, the amount of electricity necessary to kill one person might have simply the effect of exquisite torture on another, while in the case of a third individual the same number of volts might burn him to a crisp. In the execution of the man Taylor, who was among the first to be killed by this method, the dynamo broke down when the victim was half dead. It took one hour to establish connection with other machinery, and meanwhile the man's groans were suppressed by the use of chloroform. This proceeding suggests that the spirit of the Inquisition still lives.

Crime, like disease, is epidemic, the course of which can never be arrested by killing the unfortunates who are brought under its spell. An increase in the number of deaths among cholera victims does not indicate a curtailment of the epidemic's ravages, but rather an extension thereof. In almost every case the instinct of murder is but a species of insanity. In many of the more aggravated instances this has been scientifically proved, and the murderer, instead of being condemned to the gallows, has been placed in an institution for the insane.

It is asserted by some students of sociology that, if this policy were to be universally adopted, our prisons and asylums would soon be filled with the vilest types of humanity. I would like to ask these people, What are such institutions filled with now? Murder is by no means the most heinous of crimes. Yet the victims of this disease are put to death, while far worse enemies of the race—the destroyers of souls—are seldom even imprisoned.

The execution of a murderer robs him of his last earthly chance to reform. In 1892 more than half the persons charged with this crime in the United States were under thirty years of age. Might not some of these souls have been reclaimed under

a rational penal system? More than four-fifths of the murd committed during that year were by men who had no regu occupation. Is not the State largely responsible for this forced idleness, which is everywhere so generative of crimi impulses?

Frequent attempts are made to justify capital punishm on the theory upon which mad dogs are shot—the protection society. A moment's thought should convince any reasoni mind of the absurdity of this argument. Does the killing o human being really terminate his existence? Does it not rat release him from the fetters of the flesh? When organized ciety thrusts one of its members into eternity before his tin he naturally enters the other world with a grudge against t race. Being attracted, through the inexorable law of spiritu affinity, toward the darkened souls of his own moral calibre, simply serves to augment the forces of diabolism which, und favorable conditions, produce epidemics of crime.

Is it not about time that our scientific minds were broug to a recognition of this psychological fact, and that enlighten humanity in general should take a more rational and practic view of the nature of the human soul? *Finem respice.*

It is not necessarily the man who expiates his crime on t gallows, or by any other instrument of death, who is the re murderer. It is often he who, even on this plane of existen carrying murderous thoughts in his depraved mind, constant projects them into the very air we breathe. These evil conce tions or impulses are eventually absorbed by some poor we human brain whose previous training has been of a low ord Either through heredity or early associations, and often throu change of environment, many minds become peculiarly susce tible to such influences.

The one who first conceives the thought which results murder, as far as outward seeming is concerned, may be o dearest friend, clothed in the garb of gentility and having t manners of a gentleman. The "cultured" man may comm the deed in thought only, but telepathically he has made it po sible for the other to perform the act.

We have all noticed that at times murder, as well as other forms of crime, seems to go in cycles. To quote a homely phrase, it is said to be "in the air." Such expressions, though spoken in ignorance, are often the literal truth. Upon what other hypothesis than that of universal mind can this singular phenomenon be based? Is it just to make the undeveloped mortal, who is in a large degree irresponsible for the result, the scapegoat for the more "polished" individual who, with murder perpetually in his heart, exerts his more disciplined self-control against the actual commission of the deed?

Of course, materially to elevate our present code of morals and political ethics would involve a radical change in the mental constitution of man. This, it would seem, the world in its entirety is not yet prepared for. Still, the seed of spirituality is being sown in various ways, and I cannot think that many years will elapse ere it will reach fruition. When pure religion rather than dogmatic theology shall dominate the race, a clearer understanding of good and evil will render killing by the State as reprehensible as murder by the individual.

In the meantime would it not be as well, from a humanitarian point of view, to cease putting our fellow-men to an untimely death and placing the ineffaceable stigma of crime on innocent children, wives, parents, sisters, and brothers?

# THE NATURE AND USES OF PAIN.

BY HENRY WOOD.

THE world has waged an unceasing warfare with Pain. has been regarded as the monster who despoils us of our ple ure, robs us of our repose, and whose dart is ever poised strike us down. Its unwelcome presence has embittered eve cup, and rendered life—otherwise so desirable—hardly wor the living. Sages and seers have occasionally divined significance, but their interpretations have fallen upon d ears. Can it be possible that the vast majority of conventior judgments which have pronounced pain as a great adversary evil and only evil—have been mistaken?

If the almost universal consensus of opinion has been fault, how can such a widespread misapprehension be a counted for? Is the established order of nature wrong, or the mistake in us and in our point of view?

We shall assume that natural law, which is only anoth name for divine method, has not miscarried, and that in its it is good, and only good. It, however, seems beneficent baneful — to us — just according to our attitude toward Pain appears to be an enemy, or an adverse principle, becau of the common occupation of false standpoints which affo but a limited and distorted view of the human economy. Th are mainly included in two great groups, which may be des nated as those of materialistic science on the one hand, and t ditional, theological dogma on the other. Though greatly d fering in other respects, they both regard man as a material b ing—that is, on this plane of development, he is primarily a practically body. It is admitted that he *has* a soul; but t simple and familiar statement, in itself, implies that *he* is bod He is the possessor, and *soul* the thing possessed. Many w

would deny such a theory in the abstract, accept and proclaim it in practical life and conduct. Much of the prevailing materialism is held unconsciously, but that fact does not mitigate its penalties.

Some intelligent observers would affirm that, from the standpoint of body, pain comes into the arena as a formidable and unrelenting antagonist. No; we do not accept even that postulate. We shall try to show that such a statement is an error, or, at least, only a half truth. The body, as the normal, outward expression of man, is a co-operative adjunct and not at cross purposes with him.

*Materia medica*, venerable with age and eminently respectable, is one of the great departments of scientific materialism. It organizes its forces for the purpose of combating and obliterating pain, upon the theory that it is an evil. An important subdivision of its agencies produces a partial paralysis of the sensory nerves, and thus destroys, not the cause of pain, but the perception of it. The patient wishes to be relieved of penalty, or, in other words, to have the link severed which binds effect to cause. It is possible to do this—temporarily or apparently—even though such "relief" may be a positive obstacle to a real cure. But if pain, truly interpreted, be only symptomatic, and not an evil *per se*, all logic and scientific method would indicate that treatment for its healing should be directed, not to itself, or even to its immediate occasion, but to underlying and primary causation.

Dogmatic theology, having recognized two great ubiquitous principles in the world, known as good and evil, closely matched and each striving for the mastery, enthrones pain as a prince among hostile forces. It is reputed to be one of the results of "the Fall," but it may be suggested that if that event were regarded as subjective, instead of objective and historic, it would have a deep element of truth. It is, however, made to appear that God sends pain even when uninvited by man. How that is possible by the Infinite Goodness has always been an unsolvable problem to theology. It has been either a great "mystery" or else relegated in its origin to the action of the

Prince of Evil. Many well-meaning and conscientious souls regard it as a "visitation of Providence"—an evil, but yet in some way necessary, and to be heroically endured. They look upon it as belonging to the established human economy—in its "fallen estate."

Misery, therefore, instead of being an educational negative, or background, is, to human consciousness, made to appear as a positive entity. With suffering uninterpreted or misinterpreted, seeming adverse forces become so overwhelming that many are driven into pessimism and atheism. The universe becomes a contradiction or a riddle. Law, or the operation of the cosmic order, appears implacably hostile, and humanity is bruised and broken in the grind of its ponderous machinery. The earth is filled with sighs, groans, and tears, as the consequence of such an unequal and hopeless contest.

Pain, so deep and universal in its phenomena, must possess a meaning of vital import to mankind. To judge it wrongfully is an error of such colossal proportions that it distorts—to our view—the whole human economy.

We have habitually looked upon the divine, primal energy, in its operation upon man, as coming from without instead of from within. If suffering breaks in arbitrarily from the outside, whether from the Deity or any lesser source, we may well despair. In the attempt to solve its problems, the materialist is logically forced to agnosticism or worse, and the theologian only succeeds in extenuating its fierceness by the assumption that, after the event called death, an abnormal amount of happiness will be bestowed in the nature of a compensation.

Having noted some of the aspects of pain, as it appears to the average sensuous consciousness, we may advance toward a truer point of view. It always indicates life. Its sharpest pangs tell of a keen sensibility and an intense, vital, working force, which is striving to correct our mistakes and straighten our crookedness. It is a developer, refiner, and polisher. With all its scowling features, it is more friendly to us than we are to ourselves. Its horrors are only the friction

produced by the quick rush of divine, vital energy, to do its wholesome and purifying work. It is ever hurrying on, to transform our disorder into order.

Disease is a disturbance, incited by a supreme effort of the intrinsic man to express himself through an external and grosser medium which is yet lagging behind. A fever is a quickened and desperate struggle of the immaterial self to expel and overcome obstructions in its instrument of manifestation. When accomplished, the outward medium is clearer and purer. Is, then, the fever a good thing? Abstractly and ideally, no; provisionally, yes—good, just at the time it appears, because it never comes unnecessarily.

Disease, of whatever name, signifies the lack of something (wholeness), rather than a thing in itself. It is the designation of a negative condition, and not of a positive or divinely created entity. It is always simply a lack of one and the same ease, even though appearing with differentiated external phenomena, which have been dignified and made realistic and "scientific" by formal diagnosis and classification.

Mental and physical pangs are one and the same. The distinction is only that of the plane upon which the inner lack, or misplacement, most prominently expresses itself. It either has, or has not yet, reached out into the ultimates of the material organism.

The body, while no part of the real man, is an outward index of the quality of his consciousness. The qualitative expression, however, comes so gradually that the inter-relation of the two is generally overlooked. The original source of pain is always mental. It comes from the abuse, or misplacement, of the thought forces, which in themselves are good, and the result is disorder.

We conventionally attribute our physical ills to the influences of the weather, water, air, climate, dampness, work, cold, draughts, malaria, bacteria, and contagion. Granted, all these may be occasions; but primary causation lies deeper. We hunt for a "scape-goat" outside, and if none can be conveniently found, we make one. Human pride contrives to shift the re-

sponsibility. But unless receptivity carelessly opens the door, external negatives do not find an entrance. Subjective incubation must precede overt manifestation.

The thinking faculty, with its untiring imagining power, is the active agent which gives tone and color to all human expression, and, if unregulated, it invites pain, which at length puts in a corrective appearance. The invitation may be given unconsciously, but the reprover never comes unbidden, and never until its presence is reformatory. Its mission is educational, but we are averse to its teaching.

The Established Order, in itself, is harmonious, and all human infelicity comes from non-conformity. This postulate receives abundant indorsement from universal analogy and experience, when they are intelligently interpreted. The clear understanding of this grand principle, of itself, tends directly to palliate the bitterness of our distresses, and measurably to overcome them. The belief that the courses of nature are unfriendly to man adds a crushing weight to the seeming burden of human ills. When, through the discipline of penalty, he is turned about and brought into conformity with Law, judgment is satisfied. True, its reformatory work may be gradual, but none the less certain. Correction, even though so universally misconstrued, is only the executive force of *Love*. All phenomena of the divine economy, which include the human, have positive use and purpose.

We are therefore led to recognize pain in every possible guise as negatively good. We need not, however, confound it with good which is positive in quality. Even though it present a drawn sword, it is a guardian angel to turn us away from the sensuous Eden of ignorance. But for such protection we should go on burning and bruising our bodies and indulging our appetites and passions to the length of self-destruction. We are well aware that "a burnt child dreads the fire," but have failed logically to carry forward such an educational method, in its application to deeper negatives like neuralgia, rheumatism, and fever. Such corrective conditions have been regarded as calamities, coming in some unexplained way, or as "visitations of

Providence" that we would ward off mainly to escape from their physical sensations.

It is true that some progress has been made, so that physical distresses are often traced to violations of hygienic law, and the "visitation" hypothesis is becoming somewhat obsolete. The observance of objective sanitation is a step in advance, but far from a final one. Its range confines the limit of progress, so long as man fails to study himself and gives all his attention and research to things outside. He investigates the laws of everything, except the one thing most important—his own constitution. He carries his pursuit of hygienic science so far that he almost unconsciously falls into a worse bondage than that of the former state, when he regarded Providence or Chance as the source of his woes. The deeper he peers into the complexity of external "laws of health," the more hopelessly involved does he become. Even his boasted "scientific" attainments lead him ever more deeply into a materialistic fog. As soon as he conquers one adverse force, another, yet more subtle, springs up from behind it.

Bacteriology has let loose an infinite host of hitherto unsuspected enemies, with which a desperate warfare must be maintained. As more profound searches are made, order after order of inimical germs and spores, in endless profusion, loom up in the dark background. Indefinable forms of malaria, treacherous climatic infelicities, and unnumbered other adverse influences, enlist their energies against poor humanity. The very elements enter into unfriendly combination. With the aid of microscopes, sanitary guards, disinfectants, tonics, and specifics, "modern science" builds a great dam to stay the current of invading dangers; but vainly, for it rises and soon flows over. The dam is raised still higher, and patched here and there; but it yields, for its entire foundation is superficial.

But some one will ask: "Should we become indifferent to hygienic law or violate its plain provisions? Must we not destroy unwholesome bacteria, and beware of possible contagion and malaria?" Yes, for the present we must observe the more reasonable part of the rules to which we have yielded our alle-

giance, or suffer the penalty. The limitations that we have set up—or, rather, that the race in general has imposed—must be gradually moved along, rather than at once pulled down. Until subjective quarantine has been intelligently erected, that which is objective cannot be entirely disregarded. So long as our own doors are open to foes from without, we will be obliged to meet them at a great disadvantage in the fields outside.

All pain is mental, but we designate that part physical which has ultimated itself into the external degree. The inner mind or life is constantly trying to remove obstructions and cast out intruders. It is a light striving to penetrate a dull, murky medium. The discomfort and inflammation which result from a sliver in the finger, come not from the sliver, but from the effort to cast out the intruder. The principle is still more evident with pains of a general or interior character.

From the premises and conclusions already noted, and others which cannot be presented in a brief paper, we are led to affirm both the rationality and scientific adaptability of metaphysics for the healing of human disease, upon whatever plane manifested. However, owing to ages of self-imposed limitation, we cannot at once assert complete material emancipation, but may easily discover the road which leads toward the goal, and press on in that direction.

Ought one ever to take drugs? Possibly a few—the fewer the better—until he has intelligently outgrown his dependence thereupon. Must he avoid draughts? It would be prudent, so long as he fears them and believes they have a supremacy over him. The host of external things which we and our ancestors have dreaded, expected, taken for granted, and bowed the knee to, cannot immediately be subdued; but as we grow in the understanding of mental and spiritual law, and its application, they may be gradually transmuted from reigning despots into docile servitors.

Physical discomforts are the sequential attendants of so-called physical transgressions, but never has one appeared that did not have its ultimate source in negative mental conditions. Erroneous thinking formed the basis of primal causation. The

overt suffering only expresses that which has been previously installed and made fully at home within. If the fountain be pure, such purity will extend to physical ultimates, and the reverse holds equally true.

When Paul, in his letter to the Philippians, enumerated things that are "true," "honorable," "just," "pure," "lovely," and "of good report," as being profitable to think upon, he wrote, not only as the apostle of a living faith, but as a metaphysician having a scientific understanding of the laws of the mental constitution of man. If we would render a visit of the pain-missionary unnecessary, we must take the helm of the thought-craft and intelligently direct its course. If we have been floating among rubbish, we must man the oars and pull for clear water. The sensitive, living consciousness must be steered away from the shoals of inharmonies, negatives, and forebodings, into the invigorating deeps of a positive spiritual optimism.

As ideals and affirmations of wholeness, purity, strength, and spirituality are held with a firm grasp, despair, disease, and a host of other related negative beliefs are displaced, and when they depart they take all their train of possible pain-sequences with them. Whatever is internal and immaterial is always reaching out to embody itself, and this law is universal.

If the ego has been dwelling in the basement of its nature, where the furnishings are sensual, disorderly, and pessimistic, and where the atmosphere is heavy with abnormity, the pain-messenger kindly comes with his goads to drive the consciousness higher. But it would never disturb us if we would go of our own choice. Its visit is that of an angel of light, to save us from ourselves and our self-made spectres. No other enemy, from any possible realm, can harm us.

"A man's foes shall be they of his own household." His invited guests, in the shape of his own morbid thoughts, at length turn traitors. The character of his mental picture-gallery determines the tone of his living subjective world, and sooner or later the objective universe dissolves into vibratory correspondence. To our consciousness this law is slow in its

fruition—often so slow that we are unaware of its operation; but the legislation of the "Medes and Persians" was not surer.

The world tries to parry pain but refuses to learn its merciful lesson. The sensualist would fain dismiss it, but it guards his true and deeper selfhood from his false and mistaken personality. Through a humane discipline he finally "comes to himself," or to a consciousness of his real Being. He clings to the Egypt of physical sensation until he is forcibly driven out from its degrading servitude.

Pain is a savior, for without its divine redemption sin would increase until it fruited in spiritual death. In so far as *Materia medica* drowns its voice, and paralyzes or intercepts its benignant messages, it tends to degrade man toward the animal plane of mere physical sensation. Only by overcoming and rising above the control of a sense-consciousness, can he attain to his true ideal—a "living soul." The inner Christ draws upward, but the "old man" struggles, resists, and beseeches to be let alone. But the Divine Law, ever beneficent, will continue its educational and evolutionary work until material limitations are outgrown, and the human consciousness is spiritually developed and brought into ever-increasing conformity with its righteous and immutable lines.

# THE RELIGIOUS TRAINING OF CHILDREN.

BY ABBY MORTON DIAZ.

(*First Article.*)

TRUTH should be the ground of all teachings, and surely of religious teachings. In the first place, then, since "God" is the declared standard of perfection, and "Heaven" the supreme object of human attainment, let us free both from the falsities now so widely taught; for while these are accepted as truth, how can the true get recognition?

Mark how man has manufactured a God out of himself, and a Heaven from his own earthly ambitions, values, and ideas of enjoyment. The classic gods and goddesses, in their home above the sky, were simply human beings with human characteristics, good and bad, but with superhuman activities in either direction. As the word "heaven" means the high, or what is raised—from the Anglo-Saxon verb *hebben*, to raise—and as the sky is raised high above the earth, it is used to represent our earthly idea of utmost height. In more primitive times, when this was supposed to be a flat world with a substantial arch overhead, it was natural that superhuman creatures should be assigned that high location.

We call those more primitive people pagans, but their paganism still marks our religious teachings. In these it has been represented that above the sky is a fixed locality called Heaven, having a crowned King seated on a throne with a Son on his right, and a court, so to speak, and an angel population distinct in kind from mortals, yet having mortal shape and qualities. Wings have been added as being mortally thought needful for locomotion "up there," the monstrosity of arms *and* wings giving way to this requirement. Shape, qualities, and powers

are necessarily limited to mankind's conceptions, since no created object can form ideas absolutely outside of its own nature. A pebble, for instance, could not conceive of growth upward, and branching and blooming; the aster could have no understanding of locomotion, and surely not of flight and song; nor could a bird comprehend the varied possibilities of the human being.

This same limitation shows in conceptions of God and heaven as humanly portrayed. Thus in representations of God we find a magnified human wrath, cruelty, partiality, vengeance, injustice, and an extremely human delight in personal dominion and glorification, and in an adoration rendered with all the earthly accessories of pomp and subserviency, as waving of palm-branches, prostration, instrumental music, and noisy acclamation.

The science of astronomy and a progressive intelligence, together with the more Christlike, or spiritual, conceptions of heaven, have shown the falsity of such representations; yet it is not long since a preacher stated that the future occupation of the righteous would be "casting down their crowns before the great white throne," and that a mother *knew* her deceased daughter was "up in heaven, walking the golden streets." Aboundingness of gold quite naturally comes into our highest earthly conceptions; also opportunity for that idleness, or "rest," so longed for in this workaday world.

Magnitude predominates in human ideals. Rev. Jonathan Edwards could scarcely find words strong enough to depict the horrors and the everlastingness of the agonies of "sinners in the hands of an angry God," and the exultant jubilations of the "saints in heaven" in witnessing these sufferings. "God will get himself honor upon you, will magnify himself in your ruin." "When the saints in heaven look upon the damned in hell, with how much enlargement of the heart will they praise Jesus who was pleased so to distinguish them," "who deserved no better than they." * Hymns of like character were extensively used in churches and committed to memory by children in homes and elsewhere.

* See Edwards's volume of seven sermons on the future condition of sinners.

John Milton, our standard religious (?) poet, exerted his mighty genius to materialize spiritual things, and thus keep from us the true import of the Master's teachings, and all they mean for us here and now; and in our modern times Spurgeon has equalled Edwards in depicting the Heavenly Father as a monster of cruelty: "In fire exactly like that we have on earth thy body will lie, asbestos-like, forever unconsumed; all thy veins roads for the feet of pain to travel on; every nerve a string on which the devil shall forever play his diabolical tune of hell's unutterable lament." Spurgeon preached twenty years to immense audiences, and more than twenty million copies of his sermons have been circulated in the various languages of Christendom. His death was mourned as causing "a great loss to the Christian world."

But sadder than mortal death is the fact that as yet no one has been able to find a "Christian world!" And how can there be one when the Christly teachings of love and spirituality are set aside to suit our earthly methods, and when to assert that they can be lived is to incur the stigma of being "visionary," "Utopian," "a crank," or "a little off," and when the loving Heavenly Father of Jesus has been held up in church and in Sunday-schools as unlovely and unjust.

But why say "has been?" That these traditional beliefs still prevail is shown by the ecclesiastical attitude toward certain of those who venture to doubt them in their entirety, it being declared by high authority that such doubt would "cut the sinews of the missionary enterprise."

It is plain that to Jesus the heavens, or the high, signified an inward condition, not a place. "The kingdom of God is within you." Now, as the King would be in his kingdom, and "God is Love," this would imply an exalted condition of love and divine communion as Jesus' conception of heaven. When a listener to his sayings came to perceive that "love is more than all whole burnt-offerings and sacrifices," and so declared, Jesus gave him the assurance, "Thou art not far from the kingdom of God." Yet this man was not supposed to be going away from earth. Heaven is a heavenly state; a heavenly

state *must* express itself in action; and as heavenliness overcomes worldliness, earth will become the kingdom of heaven.

But for this there must come a great change in much of our Sunday-school and pulpit teaching, and of the home talk about God and heaven. When a woman was recently asked, "How dare you become a Sunday-school teacher? what can you answer should a child question you about God?" she replied: "Oh, I don't have any trouble about that. If a little boy in my class behaves badly, I tell him that if he is naughty God will not love him." "But, my dear friend," was the rejoinder, "how can you say that? You depict God as being worse than a human parent. Don't you love your children when they are naughty?" "Oh, I never thought of that," was the reply.

Surely more thought is needed, wiser and more careful thought, in our talks with children; for this matter has vital concern with all the problems of life, and we should beware of speaking without knowledge. "But we must tell little children *something* about God," say many parents; and with this conviction they proceed to "tell" what they themselves do not comprehend, and to give as facts mere earthly imaginings.

Now, why *must* we "tell" little children about God? In regard to abstract geometrical problems we should defer explanations. Why not do the same in regard to this which "who by searching can find out?" and of which we all feel our ignorance? Surely silence for a while is better than falsities and unproved statements, based upon materialism and causing agonizing and groundless fears. Many a little child has trembled before the ever-present "Eye," which they have been told is watching them from above and before which their every inmost thought stands revealed. Suppose this fear does cause them to refrain from certain objectionable conduct. Are they thereby made good? Is there any goodness in good actions done through fear? Is a compelled goodness in any respect good?

A most discouraging fact is that even those denominations which declare themselves freed from certain materialistic ideas still persist in presenting them. A recent publication for Kindergarten use in their Sunday-schools teaches—

" Remember though God is in heaven, my love,
He sees you within and without.
He always looks down from his glory above,
To notice what you are about."

Think of the picture sure to be imagined by a little child while listening to this! The picture of some huge form seated on a throne which is supported by the sky, watching little children!

" I long to be an angel, and with the angels stand;
A crown upon my forehead, a harp within my hand.
*There*, right before my Saviour * * *"

—has been sung by thousands of children in Sunday-schools and elsewhere. Another common "religious" song states that—

" In the sky above us, where the angels dwell,
God will surely love us, if we serve him well."

Thus the idea of separateness—God up there, we down here—gets firm hold; and it will cling fast in spite of any after-recognition of the Divine Omnipresence and Immanence, and will hinder a full realization of all this implies of ever-present help and strength. Surely protest should be made against this cruelty to children, as shown in making them suppose their very innermost Life and Friend so far away from them! Even in church they hear this Divine *Omnipresence* besought to "look down," and to "draw near." But, "Am I not a God at hand and not afar off?" "Do I not fill all?" "There is none beside." When, oh when, will preaching make its hearers to know—not merely believe, but to know—that they are the temples of the living God, the "habitation," "heirs," "offspring;" and that they are "saved" every moment by recognizing and depending upon this Divine Inmost, not by either creeds or ceremonies; and to know that "whosoever will" has such salvation merely by claiming it?

When all this shall be set forth with the simplicity and joyfulness its nature demands, then we shall see congregations held together, not by intellectual beliefs but from heart and soul enthusiasm, which after all is the only sure holding. A divine

enthusiasm, or ardor, comes from this inmost religion, as inevitably as warmth from fire; and it will melt away that cold indifference which resists the strivings of our present too largely intellectual and formalistic church. That very worldly methods—mammon's methods—are now so generally depended upon to "support religion," is of itself proof that the compelling power of a spiritual understanding and a spiritual enthusiasm is greatly lacking in our so-called religious observances.

Now as to the religious instruction given our children. This is avowedly based on the teachings of Jesus. And right here comes a question in regard to the teachers themselves: What is their understanding of these teachings? Surely, the all-important question, for this understanding, whatever it may be, is taught as truth and so accepted.

To illustrate, we will suppose the Sunday Bible Lesson to include some of the "Blesseds." Blessed are they who are persecuted for righteousness' sake, or for Jesus' sake, "for great is their reward in heaven." We will suppose the teacher has the common understanding of this, namely, that it refers to a future existence in a location somewhere above the sky, where "God" is to be seen in personal shape, where he receives constant praise and adoration, where there is a great deal of singing and of playing on instruments, and everlasting repose.

Such a teacher would impress upon her class the great personal benefit to come to them in the future life from being good and doing good in this one. She would explain to them that all those who had thus been good and done good would enter after death, into the kingdom of heaven, and that any who suffered persecution here for the sake of doing right would there have a specially large share of heavenly blessedness. That such is a common interpretation is shown by a printed verse brought home by a pupil of one of our most liberal Sunday-schools. This verse states to the children in plain words that all they will have to recommend them to favor when they go to heaven will be the record they will present of the good deeds done in this present life. This suggests a provincial going up to court, and it will be observed here that the primitive king and court idea is still

preserved. Now mark the low motive—"and you will get a reward!"

One of this kind of believers said to a friend who differed in belief: "*You* have no motive in doing right; you don't *believe* in any hell!" This reminds us of the old handed-down story of the woman who was met bearing in one hand a torch and in the other a vessel of water. In answer to inquiries she replied that her purpose was to burn up heaven with the torch and put out hell with the water, that people might be good neither for hope of reward nor fear of punishment, but just for goodness' sake.

A truer interpretation of these texts would show them to be, not promissory notes for value received, not promises at all, but assurances of a present blessedness. According to the teachings of Jesus, heaven is a state of mind and heart; a spiritual exaltation; a feeling of nearness, yes, of oneness with the Divine; in fact, a "kingdom of God within you;" and as "God is Love," all this would imply a most blessed condition. This is the "Kingdom." Kingdom signifies dominion. Those coming into the Kingdom, if recognizing their power, would have dominion over every manner of evil, "even to the outermost." They would become centres of life and light and joy, and—may we not say?—would radiate heaven as they go. Consecrated by Love to a life of service, with selfhood cast out, living in the realities, ever in conscious oneness with the Divine, they would be "blessed" in being far, far above the touch of persecution—superior to it; and great would be their recompense in that exalted condition which is itself its own reward; as a traveller who has climbed the mountain-top has reward in being able to look serenely down upon the storm raging below—so far below as to have for him no terrors.

Imagine an entire Sunday-school of children getting such understanding of these texts; imagine the teachings here briefly suggested carried out in detail; imagine all Sunday-school children and home children receiving them and living them, and think what would be the influence of this on human affairs here and now! It should be observed that the texts themselves do

not refer to a future blessedness. "Great *is* your reward;" "Yours *is* the kingdom," etc.

Earth signifies the low, heaven the high. "Lay not up for yourselves treasures upon earth, but lay up for yourselves treasures in heaven." These latter are commonly supposed to be enjoyed in a future state called "eternity." Now as eternity has neither beginning nor end, it follows that we are now in eternal life, and as God is Spirit, of whom we are children, heirs, offspring, and likeness, it must be that we are now spiritual beings. Created from and of Spirit, Intelligence, Love, Wisdom, Strength, Power, Mind—all these together make us what we are. They constitute our high or heavenly plane. On a lower one we have fleshly gratifications, worldly power and position, display of wealth, deference, praise, landed properties, mansions, costly apparel, and rare possessions in well-guarded treasure-boxes.

There would be some hope of a Christian world, could children be taught to underrate all such and to set their affections on things above, and to find their most precious enjoyment in the pleasures of mind and heart, in spiritual delights, in loving service, in promoting harmony, in renouncing selfhood, in all that is high and pure and noble and godly, in more and more nearness to the great Omnipresent Life which is back of all that is manifested. If created spiritual beings, why not now live in the spirit, walk in the spirit—that is, in conscious touch with the Divine Indwelling—and thus bring forth the fruits of the spirit, as scripturally described?

If wisely presented, much of this kind of teaching would be comprehended by children; and how greatly it would raise the character of our civilization if we could bring about an undervaluing of what is now most sought after, and a general desire for those "treasures above," the heavenly "treasures" of mind and heart, which cannot be taken from us!

Multitudes of children sing the "Gospel Hymns." Here the constant theme is the heaven we are to *go to*, and the joys which will be ours *then* and *there*. How is all this so surely known? No one has ever reported an experience of these joys.

What a living inspiration would be the singing of these hymns, were they supposed to mean what is attainable in this present life!—Our Eden Above; Our Heavenly Home; Our Sweet Beulah Land; Our Christian's Home in Glory; Our Land of Pure Delight; Our Blessed Home-land; Our Beautiful World; —all these and many others would mean a high (heavenly) condition to be entered into here; a state, or "home," or "land," of Peace and Love and Trust, of self-renunciation and spiritual exaltation. Surely the home of the soul is with the God whose habitation is within you—not you as body, however: for, truly, as Jesus declared, "The flesh profiteth nothing." It is "the Spirit that quickeneth," or maketh to live.

# THE POWER OF MIND.

BY EZRA NORRIS.

FROM whence comes power? is the question we would consider. In this brief article it is not intended to pursue a strictly scientific course, but to proceed into the more shallow waters of thought where common thinkers can easily follow, hoping thereby to lead up to more delightful and important fields of inquiry.

Whatever there is in the universe that is real must always have had existence in some form, because real entities cannot be produced from nothing. The unreal could not have brought forth the real. Real entities, therefore, are eternal entities; having had no beginning, they will have no end. Even the most superficial thinker will admit that there never was a time when a mathematical principle began to be true, the truth of it having always existed. That is all there is true of it to-day. In this proposition all scientific minds will agree.

It is further observed that in all materiality there is evidence of the action of mind according to some plan. If we say the grass comes from the elements in nature, we must inquire what directs the energy of those elements with such exactness as to develop the product. If we say the elements are life, we must also admit their wisdom; for the whole process is based upon a plan, which reveals the dominance of mind, or of some thinking intelligence capable of determining a line of action.

If mind is the directing and controlling force, is this entity —mind—within the product, or does it proceed from a directing Intelligence that is over all so-called nature, but independent of it? The grass seems to know just how to bring all its tender beauties up into the world of light, where it is hailed with the sun's rays and kissed by the tiny dew-drops; but it

did not make itself. Let us look further into these seeming mysteries. The ox reaches out his tongue and licks in the grass; in turn man, or a beast of prey, pounces upon the ox and eats his flesh. Also, the tree gathers the life substance of soil and sun, from shrubs and plants and flowers, pronouncing sentence upon each *not to be;* then it lifts itself high in the air, sending out messages of love and goodness, saying to the beasts, "Come, rest under the shade of my branches;" to the vine, "Cease your crawling upon the ground; wind yourself about my trunk, and come up and look out upon the world;" and to the birds it says, "Come and make your homes among my shady boughs, and raise your young within their shelter."

The little worm, crawling toward life, and love, and God, as best it can and knows, is gathered up by the mother bird, when, with beautiful love, she carries its dangling form to the little open mouths that are waiting for it; while the hunter shoots the bird, the deer, the lamb, and with his loving family feasts upon them and relates with delight the adventures of the hunt. So every creature and thing in this material world is simply a product in its turn from other creatures and things, and all are simply travelling the eternal round from earth to product and back to earth again.

Now we pass the metaphysical questions as to what matter is—whether something or nothing; what mind is, whether or not spirit is back of mind, and many similar questions, observing meanwhile that the plan, the force, and the love so visible in every part of this plane of existence lead to the conclusion that this something, which is so concerned in this ever-growing, changing, shifting material universe, must be an infinite, all-knowing, ever-present, and responsible Power, over all and in all; and that such principles, love, and force are self-existent, eternal, and rest back of all physical demonstration.

The tree cannot rear itself aloft, the bird cannot mount the air, nor the fish cleave the waters except through the power of mind. No hand can be raised, no act performed, in the world of volition without thought. Infinite mind and infinite energy permeate everything animate and so-called inanimate. Un-

erring mind guides the instincts of the animal, and still more absolutely the vegetable kingdom. The kernel of corn, finding itself buried in the soil, says: "I know what I'm going to do; I'm going to give to the world a hundredfold of my kind, and I know just how to do it." Accordingly, it sends down a root to gather the substance of the soil, and shoots upward a spear to gleam in the world of light, and then another and another root downward, while from the upward spear it sends out leaves and crowns them with a tassel; then it forms a silken ear and fills it with kernels just like itself. At length the tassel begins to die, the leaves to fade, and the husks to fall away from the bright glistening corn—and the work is finished. It then remarks: "There, that is just what I wanted to do." So the whole effort was only to give the world an ear of corn. Observe that its intention was to produce corn; as Love says, "just like myself." So corn produces corn, and the acorn the oak-tree and acorns. Whichever way we look we see love dominating all; and even so-called evil seems to be simply one bank of the stream of life to direct our barks on the right course; it also appears to be a mixed good, and to claim a share in the product of all good. Plainly, all is directed by an unerring Mind; this we are accustomed to call Nature.

We next observe that all Mind, as all Love and all Force, is invisible to the material eye. As with those nearest us in life, it is not what we see but what we do not see that we love; so the visible universe speaks of the presence of the invisible reality that we call God. As the visible bodies of our friends are the landmarks which lead us to the unseen part in which alone we delight, so the material universe leads us to the invisible, spiritual, divine in all creation. As the real person of our friend is seen only through our spiritual vision, in the same manner is God visible in all materiality, if we will but open our spiritual eyes to the fact. Not until love sees love are we satisfied. Though unbounded splendor may exist in our homes, if we find not love there—that internal life-glow—it is a cold place, because that which our material eyes never saw is absent.

The invisible, then, is the real. The greatest power in the

material universe is unseen. All mentality—that by which the business world is so successfully conducted, the power by which we solve the great problems of science and measure the worlds in space, tracing out their mysterious paths—is invisible. "The greatest thing in the world," says Professor Drummond, "is Love," and love is invisible.

If, then, mind is the real, and if the inner is that for which the whole effort of the material world is put forth, what shall we say of, and do with, the outer—this seeming *all* of the material? It is doubtless simply a promoter, a protector of the invisible real, and is finally to be thrust aside as husks. Our bodies are at one with the earth; their gentle drawings it feels, and to it they must return.

These things all point to the mind, not to the hand—to the mental, not to the material—as the producing source. "I am mentally capable of these things," is the proud boast of the inventor, the poet, and the builder of great fortunes. Every material thing is projected by mind; as God projects, so does man. The hand is as inert as the pen it holds. The mind is the master, the captain of our little bark; it is the steam in the engine, containing its only power. Everything is cast in the mould of mind, bearing its stamp and imprint.

But hands are not always employed in effecting even external changes. God creates by the word of his power; so does man, who is made in his image and likeness. All classes will admit that health and sickness come and go, to a very great extent, at the bidding of mental action. The mind buoys up or depresses, the heart quickens or utterly stops under the power of thought. Hypnotically, one person takes entire possession of the mind of another, destroys sensation in one and restores it in another part of the body, frequently performing permanent cures of disease; while mind-reading and thought transference are practised, either consciously or unconsciously, by every one.

These things point unmistakably to a sub-conscious existence, which is accessible to all and in which all have, as it were, the roots of their being. This submerged life-thought is that through which we secure mental telegraphy with the lives of

others, being essentially the universal Mind by which all things are created. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us;" "I am the vine, ye are the branches," are the expressive words of Christ. Many of the world's most spiritual minds and closest thinkers are agreeing with these mandates of both philosophy and the Scriptures, conceding that there is but one life in the universe—one Good, one Love, and one Power—the power of a thinking Mind.

If mind has all power, then nothing else has any power. We are in the habit of thinking that the horse, as a physical organism, has power; but this is not true. Power comes from the non-physical mind. The tornado and the earthquake obey unyielding laws—God's thoughts and purposes recorded in the material universe. Laws of Nature are the outlines of the substance of God's thought.

Now, when we become one with God, which is required of us, and which is our greatest pleasure—when we feel and know that our lives are one with God—then can we seize the helm with him. "And greater things than these shall ye do," is the promise. If ill, we are only to know that in the universal oneness we are spirit instead of body; that we, our real spiritual selves, are eternally well, and that in spirit we can only be well because wholeness is the law of spiritual reality. Holding to this thought, the body will conform to the well spirit as the leather fits the last over which it is drawn; it will reveal the wholeness of the spirit as the leather shows the shape of the last, or as the glove discloses the form of the hand encased within it.

We are to know that, whatever the body is, it is not we; that we are spirit, part and parcel of divine reality, so to speak. This spiritual understanding becoming a mental conviction with us, doubt and disease take their departure. The largest thought possible to the human mind is its oneness with God, and its completeness in him. This is a faith that rests on knowledge. But it must not be considered that oneness with God will destroy our individuality. The lines that mark the boundaries of our lives, that circumscribe us as individuals, will

always remain. We never can attain to infinity any more than we can reach the limit of space by going forever in one direction. Our course will doubtless consist in an endless advance toward the infinite, receiving it more and more into our lives as we advance; and this will probably constitute our heaven. But this absorption will only serve to strengthen the individuality of each.

At first it might seem that to take on more and more of the life and completeness of the whole, the All-life, would be to reduce our own individuality; but such is not the case. The opposite result will inevitably follow; because while God's life comes into and enlarges our lives, we recognize the new life as all our own, as being within the bounds of our individuality. This at least is a more satisfactory thought, for no one wishes to lose his own identity even by absorption into the Divine.

All lives are within the Infinite, yet each, while not separate, is distinct from all others. All is one. God's life has come into our lives, and ours have entered into his. No harm can reach us now. We laugh at the approach of any and every danger. Let come what may, nothing can harm God, and therefore nothing can injure us, for God and we are one. "God is in his holy temple," and we are that temple. "Ring the bells of heaven" is the soul's glad refrain.

The more quickly we awake to the fact that God is in this world, visible in all that loves; that the kingdom of heaven is within the love, where God is; that that kingdom is here and now to all who have grasped these grandest of truths; and that all of infinite love and strength and power is at our service and for us to appropriate—the earlier we realize these things the better will it be for us and the world.

But again, the Infinite Good does not know power as we see it. His life is one of perfect being, where inharmonies are unknown. He is infinite and absolute spirit; consequently, he has no inharmonies with which to contend—nothing to strive with or to overcome; while we seem to begin our lives in absolute materialism, full of inharmonies, and have to find our way out and back to God and harmony as best we can. "The

Adam and the Christ lives are opposite, and holiness is the bridge from the one to the other." We should turn from and deny the supposed power of evil, it is true, but we cannot afford to spend our days fighting evil, which is only a shadow that follows in the wake of good—being its exact opposite. If we cease to oppose evil, but treat it with indifference, it will vanish. This doubtless is the great mistake of mankind—this remaining on the material plane among the brute forces, fighting the negative of life, the shadow, while we should know that no so-called evil could possibly exist in the presence of the blazing illumination of the All Good.

The chief concern of mankind, aside from self-seeking, seems to consist in instituting protective measures to fight off evil; while if they would live unselfish lives, and keep oppressive, avaricious hands off individuals and society, allowing love to dominate their existence, the human plant would shoot forth with prodigious growth. Besides, it is known that acts of kindness are the greatest of correctives—literally coals of fire heaped upon the heads of so-called evil-doers.

Again, mind power does not orginate in *will*, but in *understanding*. The will is the turbulent, hustling power, while the mind is the calm, conscious understanding of the soul. Indeed, it is absolutely passive. The conscious soul says: "I see; I am; I am already it; I am now one with God. I am now an heir and in possession of the greatest inheritance of harmony, health, power, and love. I have access to all, because one with the whole; therefore, I am all."

This, it will be observed, is looking for power in an opposite direction from the world's understanding of things. This is not physical, not intellectual, but spiritual force. It is the soul's passive power which comes from a keen consciousness of its oneness and completeness with all that is, and of its place in the one universal mind. *All is good* is the soul's resting-place. It is also an expectant state of consciousness, for out of universal mind comes all that is, or is to be. Out of this expectant state springs glad hope, a spiritually illumined consciousness from which emanates the power that calls forth the earth and

the things of the earth; the power that creates worlds. This consciousness is the new birth. "Ye must be born again" is not too expressive a term. From it comes the intuition of the soul, which is the coming forth of the divine understanding from within us; and its manifestation thus is the way of direct knowledge, the spiritual and heavenly way, while knowledge through words and signs is the indirect, the worldly, the stumbling and blundering way.

But, after all, are not all demonstrations, whatever their character, spiritual? All life and love and understanding are from a first cause, which we call God. The tree comes forth with a complete code of laws to regulate its growth and product, outside of which it cannot go. All of this proceeds from one divine source. The instincts of the animal are a higher development of the same superintending providence. Man appears on the scene with a conscious mind, and he is put upon his own resources, so to speak, the same as were the tree and the dumb animal. His knowledge being limited—each individual beginning life in a perfect blank so far as knowledge goes—he makes mistakes, which are to be corrected only through experience. The volcano sending forth its river of fire from the quaking earth, in simple obedience to so-called physical law, is also a divine demonstration. The helpless babe crying for food, the heaving bosom of the ocean, the circling moon, the revolving worlds and systems, contending armies, and even the criminal, in pursuit of good in a blind and mistaken way—all these proclaim the eternal fitness of things; they point to the one source of all, and register in our understanding the fact that all, both good and apparent bad, are simply spiritual demonstrations. To say merely that these things are from natural law is to say nothing definitely.

To control and develop this power it is only necessary to control the mind—to send it over to live in the spiritual realm. We have only to bathe in the spiritual Jordan, and we shall be healed. God is an unbounded sea of life, pressing, as it were, upon every inch of space in the universe, and out of this sea of good comes every real thing that ex-

ists in all creation. From it the tree leaps to life with fluttering leaves and glistening fruit; the bird springs into the air, sending back to its infinite source its songs of joy; the flower comes forth blessing the world with its beauty and fragrance; the crystal brook jingles away to the sea. In the jungle, love tells its story and teaches the wild beasts to rear their young; while even the worm comes crawling along toward love and God. Marvellous and transcendent are the life and love so lavishly bestowed upon all. Everything that lives and loves is God's temple: for there is no life but God, and no God but love. He lives in the love of everything. If, then, we would learn the way, we must wash and be clean, for love's ways are both beautiful and pure. We must wash out of our lives all but the good. If we live the life we shall possess the power.

This new thought, which is so rapidly filling the world, is like a country full of newly discovered elements, out of which are to be developed new and unexpected characters. On this unselfish plane, love blossoms as the flowers. From the summit of such lives, all material things appear as shells full of living, loving, forceful thought—as simply the externals of ideals. This blissful country is called heaven—not a place to be, but a state that already is. Here it is discovered that there is really no material universe, but rather the external of spiritual things. To these evil is only good in transit: a passing from the negative to the positive poles of our being. To these there is no failure in the universal plan, no loss of souls, and no hereafter; there is only an eternal now, in which all are moving toward good: yet none absolutely good, for all are alike, differing only in degree of attainment.

Our Utopia is now, and all that ever was or is to be is present; but the law of growth, or development of understanding, opens with promises of a better to-morrow than to-day. In such minds disease, deformity, and sin are but growths (products in the sense world), having no existence in the spiritual, or real. Hence, they can be destroyed only by realizing their non-existence among things real and permanent. If men lose

sight of this spiritually illuminated life, they sin and become as wandering stars, straying from harmony, and peace, and life, to unrelenting catastrophe and death. But all feel secure when they realize that the Infinite Being is thinking his thoughts and doing his work through them, and that he has no other way to manifest himself. They feel his care over them, as they realize that they are but parts of the one All. Such persons rise above personal and selfish desire to the great and universal Desire in which they are included. They feel that they are woven into the fabric of eternal good. Their attitude is that of receiving the infinite life, and passing on all they receive. The more love we give the more we have left.

If we can control and direct the mind in accordance with definite law, we can build as we wish and what we like. Thought brings forth material conditions; and as all minds are one, we only need to *know* and all things are possible, because we are allied to infinite power. So the Scripture is true, "to him that believeth all things are possible."

Where, then, is God—the Being to whom all turn, either instinctively or consciously, as the complement or counterpart of their individual being? The answer is, that while he is everywhere, to each individual conscious soul, he must be found within. The life, the soul of the universe, is within us. We turn our faces not to the skies for our God, but within, where we find him as our conscious selves. With this recognition of our being linked with the Infinite, we move out into the Omnipotence that produces all things. Our nature opens to the All Power, the All Wisdom, the All Life, the All Love—to all that God is; his life and his all-nature permeate our very being. As the branch reaches out and offers to the world the fruit it has received from the vine, which in turn connects with the earth, and with the light and warmth of the sun, so the individual soul, drawing from the infinite possibilities and being one with the All Life, hands out the product of the infinite and marvels at the oneness of nature with nature's God.

# OCCULTISM AMONG THE MAYAS.

BY ALICE D. LE PLONGEON.

THIS New World, as America is commonly called, is in reality a volume yellow with age and full of forgotten lore, of whose leaves only two or three have as yet been turned; a neglected book that will one day reveal grand and unexpected pages of history. But for this, scholars must work as thoroughly and as patiently as they have done in seeking the history of Eastern countries.

Prolonged study has convinced us that Central America was peopled by civilized nations when Europe was in a state of barbarism, by nations that had solved profound socialistic problems and cultivated the arts and sciences. Large cities, that once palpitated and teemed with life, now lie deserted, their palaces white and still beneath a pall of verdure. Glittering reptiles glide over fragments of sculptures more than half buried in the ground; the agile deer speeds like the wind, pursued by bounding leopard; the owl hoots dolefully; but no human voice there breaks in upon nature's harmonies, nor adds to her discords.

The peninsula called Yucatan, the most prominent land in the Mexican Gulf, was, at some remote epoch, very thickly peopled. Forty or more cities can yet be traced. Four hundred years ago, when the Spanish adventurers asked the natives to tell them who were the builders of those cities, the Mayas shook their heads. On that point not even a tradition enlightened the invaders.

Ghosts of former pomp and grandeur are the gleaming white walls of those deserted mansions. Beneath the fierce glare of the tropic sun those shining walls dazzle us; they glisten, and seem to mock the eagerness with which we strive to fathom the

records on them carved. At night, in the clear moonlight, they exhale tranquillity, the repose of ages, and we absorb that breath. Reclining on a broad terrace, level with the tree-tops where fire-flies flit, rivalling the stars above, we glide into revery. Every small and trivial thing fades from view. We are possessed by an acute perception of the littleness of man and all his efforts to perpetuate his name. His work endures for a while, but he himself—his name—is Oblivion.

We realize the folly of the mad passions that urge us to all manner of desires which, gratified or not, come to such a swift ending. We become fully conscious that the life of man here is but a minute, the life of a nation but an hour, the life of a world only a day, that of a solar system but a few days; while the great First Cause alone continues to *be* throughout the eternal years. Like a mantle of peace the calm of solitude enfolds and uplifts us. With joyous freedom we revel in the thought of Eternity. The present is but one minute point, but the illimitable past and future are ours!

We took up our abode among those ruins, and meditation had to give way to active scientific investigation—to practical toil, endeavor, and hardship.

There can be no doubt that the Mayas were, of old, much addicted to the study of occult forces. The most ancient proofs of this are found in fragmentary portions of fresco paintings with which, originally, the walls of many large chambers at Chichen Itza (in Yucatan) were entirely covered. Like those in the Egyptian tombs, these paintings would have revealed some chapters of history, unfolding to us the customs, the social and religious practices and ceremonies, and many other things. But, unfortunately, the stucco has fallen from the stone walls. In one room only we found portions sufficiently well preserved to be copied. A space of a hundred and fifty square feet was still covered with paintings. The walls of that room alone had originally presented five hundred square feet of pictorial records.

Dr. Le Plongeon made exact tracings of twenty tableaux, four of these indicating occult practices. One portrays a

woman whose attitude suggests complete passiveness. She is seated by a small shrine, before whose threshold is a circular mirror with a double handle. Her eyes are fixed on the mirror as if she were expectantly awaiting something that might appear therein.

The magic mirror has been in use among many people as a means of divination.*

Another of the pictures represents a tall man seated, with his head inclined on his breast. Before him stands a young girl, her right arm outstretched, and her hand extended above his head as if she were in the act of magnetizing him.

The inducing of magnetic sleep is again depicted in a group of three men—a priest, his attendant, and the oracle or subject. The priest and his subject face each other, their feet touching. The latter has his eyes closed, while the operator, with his extended right hand, is making passes, his eyes being intently fixed on the closed lids of the man before him. A scroll issuing from the priest's mouth is, like all such scrolls, indicative of speech. The word he utters is short and peremptory, as if conveying a terse order or request for information on some particular point. The attendant is represented as uttering in a loud voice a very florid speech. This is suggestive. The oracles that made certain temples like that of Ammon in Egypt and Delphi in Greece so famous, doubtless owed their celebrity and power to the clairvoyant faculty of some one within the temples. The group we are considering might represent a scene within a curtained sanctuary—the priest, the oracle, and the crier. It is well known that persons in the magnetic sleep do not speak loudly, so that a third party would be needed to proclaim his words to those beyond the curtain.

In the work of Abbé Huc, on his travels in Thibet, we read of a most remarkable scene witnessed by him. In the presence of a great concourse of people certain adepts cut open their

* Only a few years ago I was in the consultation-room of a well-known London physician who employed a clairvoyant. She investigated mysterious diseases by gazing steadfastly into a metallic mirror, and by this means the life of one of my own sisters was saved.

bodies, removed their intestines, examined them closely, uttered some prophecies, replaced the viscera, passed their hands over the great gash which they had made, and were immediately healed and sound. This was a most extraordinary form of haruspicy (divination by the inspection of entrails).

Whether the Mayas went to such lengths cannot at present be known; but the haruspice was certainly an important personage who found occupation among those people. One is portrayed in the frescos as about to sever an unlucky fish, in search of information for which a suppliant before him is earnestly pleading.

In our excavations among the ruins we penetrated into a most interesting monument in which had been placed various objects from an antique temple. Among these was a large statue of a peculiarly formed man, with an oddly shaped head. On looking at a photograph of this, a well-known phrenologist at once volunteered the remark, "This is the head of a seer."

In a white stone urn within the monument we found ashes which we believe to have been cremated remains. It took the united strength of four workmen to push off the heavy lid of the urn. The moment they had accomplished this, they exclaimed, "*Helo, Laztun!*" ("Here is the transparent stone"); for among the ashes lay a small crystal, now in our possession. After the finding of that, the men always spoke of the figure as the "*H-Men*," meaning "wise man," "learned man," which name is to-day bestowed on medicine men among the natives; and these look into a crystal when they can obtain one, otherwise a piece of common glass has to serve their purpose. It is questionable if any among them now have the true clairvoyant faculty.

During our life among the ruins, with only our native workmen, who could speak no other language than their own Maya tongue, we had opportunities for penetrating some of the ideas they secretly entertain about man and his destiny, notwithstanding their outward observance of Romish rites which have been enforced by the lash.

We noticed that they would on no account kill or injure any creature, not even the most objectionable, found in or

about the ancient buildings; and in time we became convinced that this was owing to a belief in metempsychosis, although they never openly admitted this, confining themselves to saying that the creatures belonged to the former inhabitants of those houses, or, in their own language, the *Xlab-pak-yum* (lord of the old walls).

Some also believe in metamorphosis, insisting that certain persons have the power to change their appearance at will, converting themselves into a goat or other animal form. This idea might be the last vestige of a once existing knowledge of the science of psychology—so much used in India at the present time—by which one possessed of the power can, in the eyes of sensitive persons, assume all manner of shapes, or make himself invisible.

Like the people of many other countries, the Mayas firmly believe in the malignant effects of an Evil Eye, which belief may have originated in a knowledge of the magnetic force emanating from the organ of sight. To this day the untutored field laborer makes a distinction between white and black magic. The Ez, or wizard, is supposed to employ magic for evil purposes; but the *H-Men* can frustrate his wicked machinations.

They are confirmed fatalists. Dr. Le Plongeon, wishing to cure a man of liver complaint, gave him certain directions. The man smiled, and in cheerful tones assured him that it would be of no earthly use to do anything of the sort, because he was bewitched!

"And what are you going to do about it?" the Doctor asked, with the most serious manner that he could assume.

"Well," responded the patient, "could I draw but one drop of blood from the Ez, I should get well at once. But the authorities will not allow that; and furthermore, if my time has come—what has to be will be."

Another instance may be cited. A man carelessly allowed a very heavy stone to fall on the toe of a fellow-workman. The nail was so nearly wrenched out that the poor fellow completed the extraction by cutting it away. We were moved with pity

for him and said that his careless companion ought to be punished. But the victim, smarting with acute pain, hastened to plead for him, saying, "Oh, no! it was not his fault, he is not to blame; it had to be." One profoundly learned in the doctrine of Karmic law could not have manifested more heroic fortitude nor loftier wisdom, and we could not help feeling that that Maya laborer was an untutored sage.

A belief in reincarnation formerly existed among the Mayas; even up to the present time some of them still hold to it. They explained our successful finding of statues by saying that in a former life we had seen them placed where we now sought them. They frequently speak of statues as "enchanted people," as if they supposed that there was a possibility of their becoming animated at some future time by the spirit of the person they were made to represent. Mr. Walker, in his work on "Reincarnation," supposes that the Egyptians, in mummifying their dead, hoped to preserve the body for the use of the soul when it should reincarnate. The Mayas cremated their dead, but with the urns containing the charred viscera they placed statues representing the destroyed body, out of sight, within mausoleums.

If one reasons with the Mayas against a belief in reincarnation, they listen with calm indifference to all that is said, and then remark, in their quiet, decisive manner: "You white people may think what you please; as for us, we know that we have lived here before, as we shall have to come and live here again."

Regarding the ancient buildings, the natives have certain fixed ideas that no person can eradicate. They are convinced that the spirits of those who formerly dwelt within those mansions yet wander there, and for this reason they fear to pass the night alone in any of the old houses. Even when several are together they keep a fire burning all night, a log fire on the floor—not to keep off the wild animals that prowl there at all hours, but in order that the room may not be dark enough for the ghosts to show themselves.

On the island of Cozumel, east of Yucatan (Lat. 20° n., Long.

87° west from Greenwich), and also on the east coast of the peninsula, the people positively affirm that they see the spirits of the *alux-ob*, or dwarfs, who formerly inhabited those parts and built many small white stone houses, some of which are yet standing. The dwarfs, or rather their ghosts, bear a very bad reputation, as being bent on all manner of mischief. They are described as less than three feet high, and always attired in a simple loin cloth and a very broad-brimmed hat.

Our studies and discoveries in the land of the Mayas lead to the conclusion that anciently the nation was advanced in all matters of learning. But that was long before the time of the Spanish invasion. Nevertheless, books were yet in use among the natives when the white men made their way into the country, and their coming had been foretold by native prophets. To-day, as far as we have been able to ascertain in eleven years, no occult powers exist among those people, who have writhed beneath the grinding heel of tyranny for nearly four centuries.

# THE ETHICS OF MENTAL HEALING.

BY W. J. COLVILLE.

WHEN the subject of mental healing was first brought before the thinkers of this land, the great demand was primarily for bodily welfare. Physical ease and comfort were regarded as the prime requisites. These, it was said, were to be obtained through acceptance of the somewhat abstruse and mystical theory propounded by the advocates of what was then termed Christian science.

It is true that the literature of the moment abounded with distinctly religious teaching of a pronounced type; but however much stress might be laid upon a correct view of Deity, and of generic man as divine offspring, the consideration uppermost in all writings and addresses on mind healing under the head of Christian science was how to secure health on the physical plane of expression, even though, paradoxical as it may seem, the sense plane was explained by the various practitioners of the alleged divine healing art as wholly illusory.

The noun *science*, qualified by the adjective *Christian*, proved attractive to many persons who, though decidedly dissatisfied with much that passed under the name of Christianity, desired to see Christianity and science reconciled or united.

So revolutionary, however, were the tenets of so-called Christian science as set forth, that orthodox conservatism arrayed itself vigorously against the new cultus, and declared its teaching dangerous, heretical, unscriptural, blasphemous, etc. Meanwhile, despite the opposition of pulpit and press, the Christian scientists multiplied rapidly, making converts everywhere through their demonstrated power to heal bodily infirmities—apparently by magic, as a veil of seemingly impenetrable mystery shrouded their practice. But as there is always some-

thing fascinating in an incomprehensibility, especially when it apparently produces excellent and welcome fruit, people were not repelled, but, on the contrary, much attracted by the novelty of a new mysticism; therefore, a few years ago the Christian science movement took deep hold of the masses, and to a large extent it is dominating them still.

Meanwhile another movement was steadily gaining ground and attracting within its circle many who could not accept the astounding assertions of pronounced Christian scientists. This movement may be truly termed metaphysical; it does not need to dress in churchly costume, nor does it hold to any presumably infallible teacher or book.

While a distinctly religious and even theological and ecclesiastical aspect and flavor attract some, they repel others; and though many people like to be led by personal or documentary authority, there is an ever-increasing number of rationalists and free-thinkers (in the best sense of these much-abused words) who are determined to think for themselves, and to obey to the very letter the sage apostolic injunction, "Prove all things; hold fast that which is good."

Not so much to those who are fully satisfied with their creeds and practices as to those who are discontented with existing institutions, does the new movement forcibly appeal. The work of its exponents, therefore, is not to disturb people who feel comfortably settled where they are, but to offer to those who feel unsettled a new philosophy of existence, which may rescue them from pessimism and bring them into the glorious light and liberty of optimistic day. Every house, if it is to abide, must rest on a secure foundation; therefore a permanently effective theory of practical life must rest upon the rock of human nature as it really is, not as it falsely appears.

Just at this point brave issue should be taken with the theories of human depravity abroad in the land. A belief in the inherent badness of human nature is by no means confined to religious Calvinists; it pervades as an unwholesome leaven the entire mass of current literature, relieved here and there by

bright and truly scientific affirmation of the inherent goodness of the race. Human nature is naturally good, essentially noble, with upward desires and tendencies. Unless this premise be accepted, no philosopher can successfully cope with the pessimistic theory, so frequently advanced, that it is useless to attempt much in the way of improvement to human nature, because that nature is so corrupt within, and its tendencies so debased.

Horticulturists, stirpiculturists, and other practical scientists make successful efforts to improve the stock they are raising, without attempting the impossible task of changing the type; we also, as educators of men, women, and especially children, seek to understand human nature as to its capabilities; and, on the basis of an intelligent and correct view of the nature with which we have to deal, we seek to educe or evolve from the germ whatever the plant is capable of yielding. "The kingdom of heaven is within" us, and it can be made to appear through us. It may be ever so latent or dormant, perhaps only potential, yet capable of being actually realized; and when engaged in mental healing all efforts should be directed toward such actual realization.

Mental healing, however, is an inadequate phrase. Much of the work is distinctly moral; therefore moral cure must be considered as inseparable from mental cure. It is common to hear the expression "moral" or "mental" as well as "physical" weaknesses or infirmities; and as all weakness is limitation, it is taken for granted that errors are unintentional. Hence, action should be always in accordance with the Golden Rule. Physical healing is regarded as only an effect, and not as the most important end to be achieved. This must follow right feeling and correct thinking as effects inevitably follow causes.

Considerable misapprehension prevails concerning the real nature of disorders known as sickness. Physical disease and physical causation are considered as effects rather than as causative entities. It is not, however, necessary to repudiate physical results. The internal activities are causative; the external conditions are effects which demonstrate those activities, and because of this changeless relation between the seen and the

unseen the necessity of dealing with each condition through its natural cause is clearly evident.

From the metaphysical standpoint, physical diseases are physical effects proceeding from mental states of unrest and discord. It is not strictly true that diseases have mental causes; but, rather, diseases are mental, and they produce physical effects; therefore the logical metaphysician must deal wholly with pupils and patients on the mental and moral planes.

The old theological doctrine of the relationship between sin, sickness, and suffering is true, though usually perverted. The philosophical idea of error, not the theological conception of guilt, is the stepping-stone to an intelligent solution of the problem. When sin is interpreted as transgression of law, neither more nor less, it can readily be conceded that those who claim complete innocence of intent are lawfully entitled to the plea entered in their own behalf. But in a certain sense it is ever true that ignorance excuses no one from the inevitable penalty which attaches to the so-called violation of law. This phrase, however, is, strictly speaking, untrue, the law being so absolutely inviolable that it never was and never can be broken. It is therefore just because the law is immutable that we are all compelled to render strict account of every word, thought, and act. The action of the law being unerring sequence, we must reap as we have sown, even though at the time of sowing we were entirely unconscious of the nature of the seed.

Deliverance from error, emancipation from the thraldom of mistake, is what all are seeking; and to gain the freedom desired we are forced by the logic of sheer necessity to look well to our mental states—to the extent of reversing thought-pictures or mental images whenever required.

It is of the highest ethical moment that the paramount importance of equity be realized, as this is the principle which lies at the root of all morality. Equity is not justice alone, nor mercy alone, but both combined; and only when these two excellences are united in one, are we in a position to express the dual condition of harmony essential to the carrying out of any

noble scheme or enterprise. Health is our normal birthright, and if we sin neither against ourselves nor others we shall surely enjoy it.

There may be twelve or twelve times that number of distinct types of people in the world, and each so distinctly different from the others that places cannot be exchanged to the extent that those who are adapted to one sort of vocation may excel in an opposite position; but regardless of how many kinds of people there are, regardless also of the diversity of special gifts, endowments, and qualifications, though one who is adapted to shine as an author may not be a singer, and a splendid sculptor may be unfit for the office of book-keeper, it does not follow that some people must be wretched invalids while others bask in the sunshine of uninterrupted health and success.

Prosperity and adversity, health and sickness, are not natural contrasts, but they are needless contradictories; for, while the former are normal the latter are abnormal, and diseased conditions are not essential to growth.

It may be quite true that there is a natural order of growth which is irreversible, as, for instance, a nine months' period of gestation between conception and birth, and then a twenty years' growth to physical maturity. Children may always have two sets of teeth; but when the second begins to pierce the gums, the first teeth become loose and are driven out by the pressure of their incoming successors. They need not decay, give pain, or be extracted. Whatever changes come in the natural course of our career on earth, must come painlessly when we are living in order; it is only the disorder within ourselves which occasions distress.

To some it sounds harsh, when you are suffering, to say you have only yourself to blame; many prefer the wrong kind of sympathy to the right; they delight in visits of condolence, and expect their friends to pity and commiserate them in their alleged misfortune. Hard luck, ill-fortune, and similar terms are constantly applied to the manifest results of our own ignorance; and we foolishly regard as kind a course of treatment

that, instead of relieving our distress, plunges us more deeply into a sea of despair which, at the best, can be but a stoical resignation to a most undesirable condition. When told that it is our own fault if things go wrong with us, that we can practically make our own world out of existing material, we listen to a first lesson on the possibility of rising from servitude to mastery over circumstances; then for the first time do we substitute the right word, *in*, for the wrong word, *under*, as applied to our surroundings, whatever they may be.

The sovereign ethical importance of the metaphysical movement of to-day is that it is teaching new and glorious lessons in self-reliance and in the culture of the race. Take the methods in vogue in a psycho-physical sanitarium, where character-building is reduced to a science. Characters are not manufactured; they are evolved. The element which causes even the lowest people to applaud heroism, and to show their contempt for villainy, when depicted on the stage or in literature, can be called out by persistent effort in the right direction, *i.e.*, by giving all inmates of penal institutions, as well as other asylums, credit for wishing to rise and for possessing inherent capacity for elevation of character.

The divorce which has so long been fostered between ethics and health has been disastrous in its effects upon the community, and nowhere has the pressure of this fundamental mistake been felt more keenly than in its paralyzing effect upon moral reform. Take, for example, a young man who is supposed to have inherited a taste for liquor from his father, one who has a sister who presumably has inherited a tendency to consumption from her mother. The young man is urged to refrain from drinking; but he pleads inability to abstain on the score of adverse heredity. He is told that he can if he will, and just as he is seriously considering the matter it occurs to him that he can no more escape from his hereditary propensity than his sister can escape from hers; and medical doctrine joins with current theology in offering no assurance that she can by any means conquer her infirmity. The philosophy of mental healing comes at once to both the moral and the physical rescue of

these afflicted people. A mental healer as readily undertakes the one case as the other, and in accordance with the saying, "There is nothing that cannot be overcome," proceeds as surely to help the one as the other to rise superior to transmitted weakness.

It is not denied that undesirable conditions exist, neither is the historic fact ignored that in some manner or other they have been inherited; but this *is* asserted—they can be vanquished.

Not through blind belief, nor yet through passive submission to the *dicta* of any school or teacher, but through arousal of the true *ego*, is man to free himself from all the ills that now beset his path.

On the line indicated in this essay, it will not be difficult for the intelligent student of this vast and mighty theme to make application of the principle involved, even universally.

The connection between inward righteousness and physical welfare may be clearly traced through all history of the human race; the venerated Scriptures of all nations are filled with striking narratives of healing accomplished through the instrumentality of prophets, apostles, saints, and other highly developed and exceptionally honorable characters. In these stories it is particularly edifying as well as interesting to observe the distinct connection existing between the type of mind recognized as a healer, and the work accomplished through that individual's agency.

From a careful perusal of the biblical accounts of healing, certain general conclusions may consistently be drawn: First, the healers were exceptional people, and for the most part were of the truly prophetic temperament; though they mingled with the multitude, like Daniel and his three companions at the Babylonian court, they lived a life apart from their contemporaries, scorning the king's dainties, and adhering closely to a mode of living which they had adopted, not from caprice but from conviction. Secondly, these healers, like Elisha, frequently insisted that recovery from disease, as in the case of Naaman, could only be gained through change of the patient's own manner of life, as instanced by the necessity for his aban-

doning the rivers of Damascus for the Jordan, in which he must bathe seven times before his leprosy would wholly depart. Thirdly, in many instances, particularly those most forcibly brought forward in the New Testament—faith on the part of the patient as well as skill on the part of the healer was necessary to effect a cure; and so great value is often placed upon the patient's faith as an influential factor that the words, "Thy faith hath made thee whole," and "According to thy faith be it unto thee," frequently recur.

From this and much more of similar purport we gather the idea of co-operative work—faith aroused by the healer and exercised by the patient; thus there are two parties to the transaction, who divide the work between them. We may say that the one calls and the other answers. It would be an easy and a pleasing task to examine the leading cases of healing recorded in the Gospels, and then compare them with healing as accomplished in our own land to-day. If this were done dispassionately we could arrive at but one conclusion, viz., that the same power which operated eighteen hundred years ago is still operating, and the conditions necessary to success in the year 30 are equally necessary in the year 1895.

Zola's treatise on the work accomplished at Lourdes, which, by the way, Leo XIII. has caused to be placed in the "Index Expurgatorius" at Rome, amply testifies to the reality of the cures performed at the celebrated grotto. About ten per cent. of the patients who apply there for relief, Zola thinks, are helped in some manner, and of course through some agency, though he entirely discredits the vision of the girl to whom Catholics believe Mary Immaculate appeared when she was wrapped in the ecstasy of devotion.

However near the actual facts, or however far afield either Zola or the most devout Roman Catholic may be, the fact remains that a great many people are healed at Lourdes and at other similar places, where a concentrated mental force is accumulated. The moral value of such discoveries is that they prove the contagion of health and of virtue, and convince all unprejudiced minds that we can generate or create a life-giving,

health-producing, health-restoring atmosphere in our homes and about our persons.

Too long already have the changes been rung upon contagious diseases and infectious iniquity. The tide is now happily turning, and we are invited to contemplate the very opposite. The metaphysical method of treating a sick person is through mental suggestion of the right kind. We all know that the atmosphere pertaining to prisons, asylums, hospitals, and many private dwellings frequently is very depressing, debilitating, and in every way downward in its tendency. Our ideal should be to secure places for the morally, mentally, and physically infirm, where their unseen as well as their palpable environment will in every sense be helpful, invigorating, uplifting.

Affirming that everybody is inherently good and essentially noble, we aim to give the divinity within humanity a chance to show itself. Even the sorriest specimens of mankind would rather do right than wrong; and however depraved they may now appear, all have within them the possibility to become noble, useful men and women. To those who seem the very reverse, it is not necessary to say, "You are honest, healthful, happy, successful," etc.; but it can surely be said to them, silently, if not audibly—and if they are to be uplifted it must be said—"You are capable of manifesting health, joy, peace, love, honesty, and every other virtuous and desirable quality."

The whole gist of metaphysical treatment is that it appeals to dormant goodness; that it speaks to hidden loveliness and calls into expression the jewel-like qualities in human nature frequently concealed beneath surface defilements.

To be truly successful in such good work, two conditions are ever necessary: First, the good in people we attempt to elevate must be recognized; secondly, we must acknowledge their desire to be uplifted. The union of two wills is the secret of success. One will is not to overpower another, but two are to work in concert.

One other point is important, namely, effort should be made through the united agency of desire and expectation. Houses must be united within themselves; anticipation must be com-

pelled to wait on love; and when will and confidence pull together, like two well-bred horses drawing the same chariot, that which was once deemed impossible becomes a demonstrated fact.

Success is only achieved through persistent effort. Advance is made little by little—though sometimes slowly always surely; but never, if we are faithful to the principle herein advocated, shall we fail rejoicingly to assent to Whittier's glorious statement that

> "Step by step since time began
> We see the steady gain of man."

We shall then become witnesses not only to the gain of man in the grand inclusive sense to which the poet so finely alludes, but in the individual lives which most nearly touch our own and are most alive to our ministries we shall trace the practical, beneficent working of a truth which, as it is applied, will eventually transform the entire earth into a veritable paradise. In order to develop the good in each, we must see the good in all.

# THE WORLD OF THOUGHT

## WITH EDITORIAL COMMENT.

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### INTRODUCTORY.

With this, the opening number of THE METAPHYSICAL MAGAZINE, we assume a position in the laboratory of public thought with the view to aid in the development of a better understanding of those higher phases of activity always involved in the life of a human being.

Although supremely real and actual in the experience of every individual, these activities are commonly overlooked in this workaday life, where necessity compels almost constant attention to plain sense requirements. It is mainly this forced inattention that causes the finer and really most important of man's faculties, powers, and energies to escape observation.

To this field of activity in life, and for the purpose of uniting both phases of existence in one on the basis of the principles of the higher, we are pledged in the work herein undertaken; and the highest of our powers of understanding shall ever be exercised in the dissemination of knowledge for the benefit of all creatures. Recognizing the innate good of all; recognizing also the difficulty frequently met in gaining a right understanding of the inner nature; and with the aim always to extend a helping hand wherever it may be required, we propose, in so far as we may be able, to bring before the world the thought of both modern and ancient times on such subjects as relate to the higher side of man's possible existence heretofore, as well as here and hereafter.

In this work we are not alone; and happily so, for the universe were a wide field over which to wander in solitude without sympathetic glance from friendly eye. The literary world, which a decade since stood well aloof from those who advocated ideas of such human powers as were then in the main

unrecognized, now almost teems with thought which can mean no less than that man is here and now considered a living soul, endowed with powers transcending the animal or sense plane. We believe that every human being possesses these finer faculties in some degree of development, and within his higher life includes all of that which distinguishes man from the mere animal. This obvious fact is all that we claim for metaphysical thought in contradistinction to that of the world in general. And this is quite enough to claim, for it opens to the world—so steeped in the direct evidence of its own physical senses—a book so voluminous, and with numberless subjects so extensive and far-reaching in both human and divine affairs, as to be at first sight almost incomprehensible.

Were it not for the wonderful beauties of the fundamental principles involved in the intelligent exercise of the finer and nobler faculties of the human soul and mind, the task of exploring those broader fields would indeed seem formidable. This beauty, however, which exists naturally in the harmony of the perfect principles themselves, blunts the point of every thorn, shortens every climbing step, and illumines every path as one intelligently proceeds in accordance with the real laws of being.

The grandest discovery of this progressive age is the *re*discovery of the unity of life on the higher plane. Within its understanding abides all power possible to the human mind. Can our sceptical friends afford to be without it? Knowledge of these finer faculties and of their detailed modes of operation touches the secret spring which reveals the hidden resources of the soul —the man whom God made—the perfect human Manifestation of the one Divine Reality. The innate possibilities of that divinely human Manifestation have never yet been fully realized; yet they exist, and may be understood. To possess this understanding it is not necessary to ignore any phase of the life which we now find before us, much less to neglect any human duty; but, rather, so to refine all the instruments necessary for exercise in this life as to elevate them to their true position as obedient servants of the master who operates from the higher plane. Here intelligence may direct action and employ the coarser instrument for the very worthy purpose of guiding the footsteps of him who has not yet stood within the illumined area of life understood.

It is for the recognition of these finer faculties and of their natural action in every-day life, both in social and scholastic channels, that we plead, know-

ing by experience that powers unrealized, and for the most part undreamed of, await such recognition of the facts of natural law.

These facts of real life are fully recognized by the projectors of THE METAPHYSICAL MAGAZINE, and it is with a clear sense of the responsibility involved that this, the initial number, is placed before the public. Although what must be required of those who would undertake such a work at this time is realized to the ultimate, yet the work is not entered upon without confidence, because the potentialities of light are so great in the intelligence of mankind that it is fully believed a helpful thought influence will prevail, that it will assuredly make effort easier as the work proceeds, and that the illumination of ideas will dispel the darkness of doubt.

Hearty co-operation is confidently expected from all interested quarters. Only this is necessary to enable us to cope successfully with the intricate problems of the day, and to produce a periodical which may be recognized as trustworthy in every respect—the standard medium of advanced thought in the present age.

* * *

WE may agree, perhaps, to understand by metaphysics an attempt to know reality as against mere appearance, or the study of first principles or ultimate truths; or, again, the effort to comprehend the universe, not simply piecemeal or by fragments, but somehow as a whole.—*Bradley's "Appearance and Reality."*

* * *

## MENTAL TRAINING.

Discussing the Froebelian method of mental training, in a recent number of *Education*, Mr. Edward F. Buchner writes:

"Froebel insists on the child's self-activity. By this he does not mean a forced exertion, but more truly that the results of the child's activity shall incorporate the products of his intellect and the attainments of his feelings. Into this one phrase, "self-activity," Froebel pours all the functions of the young mind; and that this is a truth, perhaps, above all others, is an achievement of recent science of mind. The mind does not have faculties, each operating at such times and in such manner as each alone may choose. On the contrary, in every aspect of consciousness and in every moment, the whole of the mental life is active, and it is almost the mere fortuity of accident whether it will be a consciousness of feeling, or knowing or willing; moreover, mental acquisitions, *i.e.*, perceptions, memories, judgments, feelings, and choices, etc., are assured only as they embody or cluster around mental

activity; and in this sense the Froebelian method leads the child to positive knowledge—such as its partially developed consciousness will admit."

Apropos of this subject, the following "Study of Relationships in the Kindergarten," by Mrs. Mary H. Peabody, is of interest:

"Upon this horizontal plane of earth the child is one among his fellows, all free and equal in their right to the earth beneath and to heaven above. The lesson of nature and the lesson of society are one—the relationship of each part to that with which it has to do. Where life is God is. He is the centre of all spheres, planetary, human, and spiritual. To find him the child has not only to look upward, but also to look outward; for while he stands vertically, responsive to the influence above, he works with others, gaining possession of the earth and widening the horizon of his home. To keep the sphere of life a perfect form, the lines of growth, as they run outward and upward, should be equal in height and length, for upon the equality and straightness of the lines depends the perfection of the sphere. The lesson that is given at the centre of the sphere is progress, balance of parts, the control of the outside from within. Its points of vertex and horizon are to-day and to-morrow, seed-time and harvest, principle and action, the one in relation to the other. The child, an inheritor and actor upon both lines of life, needs to be taught spiritually; that is, as Froebel shows, he needs to know the principles of things. All principles are taught by means of form, for forms of nature are illustrations of law. By use of the forms of nature the child learns the laws of nature, which are illustrations of the laws of the soul.

"The vertex which hangs above the centre of the sphere, as God over the soul, is the direct opposite to humanity. Its lines drop to earth, and, returning, lead all souls to their point of unity above. The child is absorbed with his horizontal alliances, but his relationship to God is strong and sensitive, and if touched by way of nature it wakens with response swift and true. Thus on the basis of his natural relationships, shown by the scientific forms used in the Kindergarten, the child can be taught the geometric principles of right and wrong, and by means of what he does each day he can be brought to feel instinctively that the great principle which controls his work exists truly within himself and his fellows. As Froebel insistently teaches, this principle is not an outside matter, but an interior element of the child's own life; and when it is represented and shown to him in natural form, his spirit does recognize it.

"Froebel strove to teach that the child should not be 'passive and following,' but that 'the Light which never was on land or sea,' but in the soul only, should grow conscious of itself and set forth outside in some true representation by 'doing.' The Kindergarten is therefore a ground for action which is held from being destructive and led to being creative by the presentation of forms which when seen and handled awaken in the child a sense of inward power. This is Froebel's idea of recognition and represen-

tation. The child looks inward and outward—inward for the desire, the design, outward for the means of producing it. He is led to feel, without knowing it, the vibrations of the one great Life of which his individuality is a part, and to comprehend what he should continue to learn through life, the law of relationship which is the innermost soul of nature and of life.

"It is a law of mind that 'we learn by doing;' by obeying this law the inner becomes the outer. The centre of life is impulse; the circumference is action. By the perfecting of that outer line of life, keeping true its relation to the centre, the centre itself, which is Power, is made manifest, and in this labor of the soul the Light of the vertical plane of life, illuminating the darkness of the earthly, guides man so to harmonize outer form and inward life that the lines of his being, in their return toward God, may meet threefold, at *the Centre of the Sphere.*"

In the October number of the *New Science Review*, Prof. William George Jordan has a valuable article which all interested in this subject should read. It is entitled "Mental Training—a Remedy for 'Education,'" and the writer's method—by analysis, law, and analogy—is outlined in a most clear and convincing manner. We quote as follows:

"Mental training should step in where kindergarten ends. It is not intended to substitute mental training altogether for education, but the modification it would make in the list of studies, and the methods and the term of service, would so materially change our education that it would be practically a revolution in a very few years. Copernicus said of the system of astronomy in vogue in his time, that its very complexity proved its falsity. So we can say of our system of education. A radical reform must work slowly, and cannot always begin at the bottom, but it should have recognition of its need there. One thing I would suggest is, that we have a Chair of Mental Training in our colleges, entirely distinct from the Chair of Psychology, so well and ably filled in our Universities."

* * *

## EXTRACTS FROM PROFESSOR LAURENT'S "STUDIES ON THE HISTORY OF HUMANITY."

[Translated from the French by R P Burgess, especially for THE METAPHYSICAL MAGAZINE.]

(*First Contribution.*)

The task of the historian is not easy. He must discern the first causes and the reasons of things; he must follow the progress of the truth across the wanderings of men; he must separate that which is true from that which is false in the ideas and the beliefs. But if the labor is difficult it is also beneficial, for it gives us the assurance that humanity advances always in the

pathway of goodness and beauty, notwithstanding its imperfections and its errors. . . .

All history is a glorification of God. The government of providence shines in the decline of empires as well as in their grandeur. The Greek race is privileged in the human family—light of the ancient world; it civilized Rome; it prepared Christianity and formulated its doctrine. But there was even in its genius a principle of dissolution; it was born divided. The paganism which was an element of its civilization gave it a material tendency; hence, corruption and loss of liberty, despotism, and inevitable decline. But the spectacle of its decrepitude ought not to fill us with disgust or contempt. Rather let us shed a tear of pity for this brilliant nation which is extinguished. We owe to it recognition even in its ruins. It succumbed to its enemies, Christian by name; but after having stayed there for eight centuries, it saved Europe by its slow agony, and it has left to her in dying the literature and leaders; examples which have rekindled civilization. Let us bow before God, who makes even the decadence of nations serve toward the improvement of humanity. . . .

If one adheres to apparent facts, there is no spectacle more painful than that of the desperate struggle of the Popes against Frederick II. and his descendants. It is like a breaking of all the ties, social and moral. With eyes fixed upon the future, history can reconcile itself with the past. It does not excuse, it justifies still less, the faults and the crimes of men, though they may be placed in the chair of St. Peter, or upon the throne of the Cæsars; but it justifies Providence—it gives the certainty that an invisible hand presides over the destinies of nations, as over the destinies of individuals. It consoles mankind in their periods of agony, when the world seems abandoned by God and given over to fatality. No, there is no fatality; we live, we advance under the hand of Providence; it is the highest lesson, the most wholesome tendency of history. This conviction saves man from despair. It gives him courage to struggle always, sure that he is; that to those who fight for the great interests of humanity, God brings aid

* * *

## AMERICA THE BIRTHPLACE OF CIVILIZATION.

Dr. Augustus Le Plongeon journeyed from California to London for the purpose of studying, in the libraries of the British Museum, certain old Spanish manuscripts which he needed to complete his researches in Peruvian history and antiquities. In those libraries he met his future wife, then in her teens. Kindred tastes and interests drew together the learned man and the school-girl, and after their marriage, Mme. Le Plongeon entered heart and soul into the work commenced by her husband as far back as 1862, namely, that of bringing to light the history of the civilized nations that

occupied portions of America prior to its discovery by Columbus. Mme. Le Plongeon is the only woman who has lived among the deserted old cities in the forests of Yucatan on the territory of hostile Indians who give no quarter. Dr. Le Plongeon's published works have received the highest commendations from scholars of all lands, and even in India, both himself and his accomplished wife are well known as travellers, discoverers, and writers. The Maya hieratic alphabet, which is one of Dr. Le Plongeon's greatest discoveries, is given in the preface to his absorbing work entitled "Sacred Mysteries among the Mayas and Quiches," where the reader can compare the ancient American characters, letter by letter, with the Egyptian hieratic alphabet.

This author has furnished THE METAPHYSICAL MAGAZINE with the following paragraphs concerning his archæological researches, together with his views of a recent work relating to the pyramids:

"It is very worthy of notice that Mr. John Wilson, the learned English astronomer, in his most scientific book, 'The Lost Solar System of the Ancients Discovered,' has proved, by accurate mathematical calculations, that the same lineal measure, based on a knowledge of the earth's circumference, was made use of by the builders of all the pyramids, wherever found —in America, Asia, or Africa; and that every one of these monuments was constructed to correspond exactly to the distance of the sun from the earth, or the moon, or some one of the planets of our solar system. Hence he has inferred that they were erected by architects belonging to the same highly civilized nation, and that these 'travelling builders' circumnavigated the earth, as missionaries of civilization, science, and religion, in very remote ages. Who these people were, where was situated their mother-country, he does not pretend to say. But if we compare the architecture and cosmogony of the Mayas, whose country was the Central America of our days, with the architecture and cosmogony of the Polynesians, the Hindus, the Chaldeans, the Egyptians, and the Greeks, it will not be difficult to decide which of these civilized nations took upon itself the task of carrying its civilization to all the other inhabitants of the earth.

"My long researches during eleven years among the ruined cities of the Mayas; the reading of some of the inscriptions carved on the walls of their edifices; the interpretation of some of their books that have reached our hands; the discovery of their system of cosmogony and of their doctrine regarding numbers, so similar to those of the ancient Egyptians; the perfect identity of the Maya and the Egyptian hieratic alphabets; and many other remarkable analogies in their customs and manners—have forced upon me the conviction that Mayax was indeed the cradle of the Egyptians and of their civilization. I have endeavored to make plain this historical fact in my book, 'Queen Moo and the Egyptian Sphinx,' in which I hope to give ancient America its proper place in the universal history of the world.

"Hence, it is with great pleasure that I have lately read Mr. Albert Ross Parsons's book entitled 'New Light from the Great Pyramid.' It is unquestionably the work of a diligent student, a learned biblical scholar. In my opinion, every Christian clergyman desirous of knowing and of imparting to his congregation the esoteric meaning of the Bible would do well to make room for it in his library and to study its contents assiduously.

"What particularly attracted my attention in this work is the fact that, through what may be regarded as an astronomico-geographical system, or the position of the constellations and of the signs of the zodiac above the various parts of the earth's surface, each of the 360 degrees of the celestial sphere corresponding to one of the 360 meridians, this author, too, has discovered that on the American continent was to be found the cradle of ancient Egyptian civilization.

"According to Deuteronomy, xix. 15, and xvii. 6, and to Roman law, two witnesses at least, better three, are required to prove the truth of any given assertion. In the present case, three distinct witnesses, each by a different method, have reached the same historical truth, to wit, that the pyramids of Egypt and those of America were the work of the same people. Surely this should be enough to cause every unprejudiced lover of science and history to take up earnestly the subject of ancient American civilization and the influence it exerted on that of the other civilized nations of antiquity."

* * *

## PHOTOGRAPHY.

Whilst artists are arguing the rights of photography to rank with Art, photographers are settling the question by their work. *The Photographic Times* * has for over twenty years been the leading journal devoted to photography in this country. It has heretofore appeared as a weekly, but will hereafter, we learn, be issued as a high-class monthly magazine, under the competent editorship of Mr. Walter E. Woodbury. The practical and scientific side, we are informed, will be thoroughly dealt with, and the numerous illustrations each number will contain will serve as lessons to the photographer who aims at picture-making with the camera.

On the physical plane the action of the camera is a most exact reproduction of that wonderful power of mind—the imaging faculty, through the exercise of which thought activities are projected into form, and ideas take their places in the objective life of man. The camera photographs material objects, retaining a perfect picture of each upon the rightly prepared plate, while the mind photographs with equal exactness, and with even greater intensity, thoughts formed of mental action and ideas of spiritual activities—things of real substance and of enduring nature.

* The Photographic Times Publishing Association, 423 Broome Street, New York.

We shall have something of additional interest to say upon this subject in the pages of THE METAPHYSICAL MAGAZINE at a not very distant day.

* * *

FREDERIC W. H. MYERS, in the *National Review*, says:

"I believe that the central task of experimental psychology during the coming century will be the discussion of some such theses as the following, for which considerable evidence has already been laid before the world in the *Society of Psychical Research Proceedings*, and elsewhere:

"(1) There exists in each of us a subliminal self; that is to say, a certain part of our being, conscious and intelligent, does not enter into our ordinary waking intelligence, nor rise above our habitual threshold of consciousness, into our supraliminal life.

"(2) This subliminal self exerts supernormal faculties—that is to say, faculties which apparently transcend our known level of evolution. Some of these—such as hyperæsthesia, or keener sensibility, and hypermnesia, or fuller memory—seem to be extensions of faculties already known. Others, however, altogether exceed our supraliminal range of powers—as telepathy, or direct knowledge of other minds; telo-æsthesia (called also clairvoyance), or direct knowledge of distant facts; retrocognition, or direct knowledge of past facts; and precognition, or knowledge, direct or inferential, of facts in the future. These faculties apparently do not depend for their exercise upon either the world of matter or that of ether, as by us perceived or inferred. They imply a vital or transcendental environment; some world in which, as well as in the material and in the ethereal worlds, we must ourselves be existing."

* * *

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# BOOK REVIEWS.

THE ASTROLOGY OF THE OLD TESTAMENT; or, The Lost Word Regained. By Karl Anderson. 502 pp. Cloth, $5.00. Published by the Author, 131 Tremont Street, Boston.

This massive volume of over five hundred pages, dedicated to "All searchers after true light throughout the world," is an ambitious attempt on the part of the author to bring the mysteries of ancient Chaldean, Arabian, and Egyptian astrology within the comprehension of the reading public of the modern world. How far Professor Anderson has succeeded in elucidating the hidden meaning of the Holy Scriptures will doubtless remain a disputed point among the readers of his book; but no one who takes the slightest interest in the claims of astrology to rank as an exact science can be other than interested and edified by perusing these decidedly attractive pages, and consulting the charts with which the work is freely illustrated. The book is written in twenty-one chapters, the first of which, "The Belief in God Intuitive," strikes the reviewer as particularly fine. Small consideration is shown toward existing popular phases of religious belief, but the massive idea of the Supreme Architect of the Universe is faithfully upheld. Among the illustrations is a representation of the far-famed Zodiac of Dendera—symbols used in the age of the early Cæsars. This Zodiac is said to explain the fourth chapter of the Book of Revelation. References to the great pyramid are numerous throughout the volume. The chief of these, found in pages 35 to 44, are extremely lucid and afford a very reasonable solution of the astronomical and astrological problem presented by that mysterious and majestic pile. Professor Anderson calls the pyramid (or pyramet) an altar to R. A., which signifies Lord of Hosts.

Beginning with page 172, the reader will find profuse information regarding the twelve houses, or mansions, of the Zodiac and the significance of the planets in the respective houses. One whole chapter is devoted to "Nativities," and contains practical directions for casting horoscopes with a view to determining in what line of effort a native will prove most successful. Though the rules are elaborate, and the directions a little complicated, any persevering person of intelligence, aided by the very complete Table of Houses for Latitude, can calculate a nativity with the utmost nicety.

Many metaphysicians and others will doubtless take decided exception to much of Professor Anderson's obvious dualism. He talks of good and evil

as rival forces very frequently. Were the somewhat pessimistic portions of the book brightened by a wider view of the good in all diversities, the average reader could derive added light from many of its pages. The best elements in the book are certainly those which most nearly justify its title. A very interesting chapter is that in which the story of the submerged continent Atlantis is given with unusual clearness. This chapter also deals learnedly and graphically with the Egyptian sphinx, which, according to ingenious calculation based on exact astronomy, is said to declare the date of its own erection 10,535 years ago.

THE LEPROSY OF MIRIAM. By Ursula N. Gestefeld. 265 pp. Cloth, $1.25. The Gestefeld Library & Publishing Co., 29 West Twenty-sixth Street, New York.

This new volume is by the author of "The Woman Who Dares." Like her former work, it contains a message sure to be welcomed by those striving for higher and nobler lives. The following extract from the author's preface strikes the key-note of the book: "Woman's prerogatives and possibilities have been obscured by the masculine intellect. Stimulated partly by the inherent vitality of her own nature and partly by the force of masculine example, she has taken strides which have produced the typical nineteenth century woman—the intellectually developed woman, self-reliant, positive, forceful. She is strongly *en evidence* to-day, a factor in the body politic to be reckoned with, not ignored. She is no religionist, because she sees the mistake of being a mere emotionalist. She is becoming—has become—agnostic. Failing to recognize that part of our dual nature which is the true leader to higher things, and because of her intellectual ambition, she has been smitten with the leprosy of scientific (?) materialism. And thus she is 'as one dead' because dead to her own higher nature and office."

HERE AND THERE IN YUCATAN. By Alice D. Le Plongeon. 146 pp. Cloth, $1.00. [For sale by The Metaphysical Publishing Co.]

Here we have a compilation of interesting sketches of this historic country, which the author has evidently explored with the keen instincts of the archæologist. We are treated to graphic pen-pictures of daily happenings as she wandered through that romantic land, with its superstitions and relics of past ages. Mme. Le Plongeon has made a peculiarly readable study of the people—their habits, customs, religion, and manners. So naturally and vividly are the scenes described, that the reader can almost feel himself sharing her wide and varied experiences. The peoples of this land possess many ideas in common with the aborigines of our own country. They have a sublime faith in the "medicine man," and believe also in the evocation of spirits. The sketches of which the book is composed have appeared at intervals in various newspapers and magazines, and their hearty reception ind[illegible]

the author to place them in more readable form before the public. The volume undoubtedly repays perusal.

ANTIQUITY UNVEILED: Ancient Voices from the Spirit Realms Disclose the Most Startling Revelations, Proving Christianity to be of Heathen Origin. Second edition. 608 pp. Cloth, $1.50. Oriental Publishing Co., Philadelphia, Pa.

This is a compilation of the most striking testimony, given from occult sources, as to the pagan roots of the theological system known as Christianity, that has come to our literary table. The arguments are voluminous and conclusive—provided the reader assents to the genuineness and credibility of statements given through the agency of disembodied spirits. Those who reject such information as the world may receive through these mystic channels will find in this volume an abundance of facts which are verifiable by recorded history. Moreover, it sheds light on many dark and obscure pages of the human record, and clears up historic mysteries in a way which suggests the utmost probability of truth. Of such, for instance, is the burning of the great Alexandrian and other libraries. The revelations are made by some very ancient authorities, and constitute a most startling work.

CHEIRO'S LANGUAGE OF THE HAND. By Cheiro the Palmist. 193 pp. Cloth, $2.00. Published by the author.

"As is the mind, so is the form." This is the appropriate motto which Cheiro, the well-known exponent of the art of palmistry, has chosen as a caption for his remarkable book. He has given us a beautifully printed quarto volume, which he terms "a complete practical work on the science of chirognomy and chiromancy, containing the system, rules, and experience" of the author. In addition, it is embellished with thirty-three full-page illustrations and two hundred engravings of lines, mounts, and marks; with drawings by Doré of the seven types, and reproductions of the hands of Robert Ingersoll, Sarah Bernhardt, Mark Twain, Wm. T. Stead, Mrs. Frank Leslie, the Lord Chief Justice of England, Annie Besant, and other distinguished people. This work tells about all that is known of character-reading by the hand, and minutely describes the method by which the past is discerned and the future predicted by Cheiro. It is a unique and valuable production.

EDWARD BURTON: An Idealistic Metaphysical Novel. By Henry Wood. 299 pp. Cloth, $1.25; paper, 50 cts. Lee & Shepard, publishers, Boston.

Unlike many religious novels, "Edward Burton" is in no sense tedious, [illegible] dull. The author casts aside the conventional lines of realism, [illegible] about a most charming love-story, has given a vigorous por-

trayal of the influence exerted in many directions by the theological, ethical, and sociological systems of the day. Henry Wood is widely known as a philosophic and economic writer, and his present venture into the more primrose paths of fiction has done nothing to detract from his well-earned repute as a clear thinker of deep learning and wide research. The story is a powerful one, the basic thought being the outworking of souls from the trammels of dogma and mere ecclesiasticism toward the light of truth and love. This book is already in its seventh edition.

GOOD AND EVIL. By Aaron M. Crane. 51 pp. Paper, 25 cts. [For sale by The Metaphysical Publishing Co.]

In this pamphlet is discussed " one point arising from the recognition of good and evil." It is the most logical exposition of Christ's thought concerning the historic problem we have yet seen. The reasoning is bold and original, and is devoted to a consideration of the exact division between the two contradictories. Though somewhat at variance with prevailing theologies, the author's arguments have a thoroughly scientific and philosophic basis, and the subject is treated in a most reverent spirit throughout.

THE LATER PLATONISTS. By Alexander Wilder, M.D. 24 pp. Paper, 20 cts. [For sale by The Metaphysical Publishing Co.]

As a review of the teachings of the Platonic and Neo-Platonic schools of philosophy, and those of their modern followers, this treatise is a marvel of condensation. It brings down to the present day the transcendental thoughts contained in the respective systems, and treats concisely of the views presented by each. This little work shows that to-day we have with us great minds, who have taken up the thread of the teachings of the ancients and linked the past with the present in expounding the fundamentals of all truth.

THE TOP LINK: AND HOW TO HOLD IT UP. By Aurilla Colcord Poté. 31 pp. Paper, 50 cts. [For sale by The Metaphysical Publishing Co.]

This little book contains virtually an epitome of the Delsarte system of expression, as it embodies the principles and exercises based upon the laws formulated by the great French teacher. " Art is feeling passed through thought and fixed in form " is the author's motto, and no one who desires to cultivate grace in movement can afford to be without Mme. Poté's treatise. Next to personal instruction, it is the best thing obtainable for the price.

" PEARLS OF WISDOM," OR SPIRITUAL FOOD. Selected and compiled by Paul Militz. Translated from the German by Prof. C. Fuehrer. 168 pp. Paper, 50c. Published by H. H. Schroeder, St. Louis, Mo.

This little volume of verse is a selection of inspired writings which reflect the purest love and loftiest wisdom in almost every line. It contains also

pearls of life, of knowledge, and of truth, and ought to be found and appreciated in every home. It is not to be read and cast aside, but will bear daily perusal by those whose minds are receptive to spiritual thought of a high order. The translator has preserved the idiomatic style of the German original wherever possible.

## OTHER BOOKS RECEIVED.

SWEDENBORG: With a Compend of His Teachings. Edited by B. F. Barrett. 320 pp. Cloth, 40c. Swendenborg Publishing Ass'n, Philadelphia.

SPIRITUAL LAW IN THE NATURAL WORLD. By Eleve. 192 pp. Cloth, $1.00; paper, 50c. Purdy Publishing Co., Chicago.

DIVINE LIFE AND HEALING. By Eugene Hatch. 178 pp. Cloth, $1.00. Christian Science Publishing Co., Chicago.

GOD'S IMAGE IN MAN. By Henry Wood. 258 pp. Cloth, $1.00. Sixth edition. Lee & Shepard, publishers, Boston.

POLITICAL ECONOMY OF NATURAL LAW. By Henry Wood. 295 pp. Cloth, $1.25. Lee & Shepard, publishers, Boston.

TEMPLE TALKS. Vol. I. By one of the Magi. 51 pp. Paper, $1.00. Hermetic Publishing Co., Chicago.

THE LAW OF PERFECTION. By Abby Morton Diaz. Paper, 8c. For sale by The Metaphysical Publishing Co.

LEAVES OF HEALING. By Abby Morton Diaz. Paper, 8c. For sale by The Metaphysical Publishing Co.

SPIRIT AS POWER. By Abby Morton Diaz. Paper, 15c. For sale by The Metaphysical Publishing Co.

THE INFLUENCE OF FEAR IN DISEASE. By Dr. Wm. H. Holcombe. Paper, 10c. Third edition. Purdy Publishing Co., Chicago.

CONDENSED THOUGHTS ABOUT CHRISTIAN SCIENCE. By Dr. Wm. H. Holcombe. Paper, 25c. Eighth edition. Purdy Publishing Co., Chicago.

THE POWER OF THOUGHT IN THE PRODUCTION AND CURE OF DISEASE. By Dr. Wm. H. Holcombe. Paper, 15c. Third edition. Purdy Publishing Co., Chicago.

THE TRUE HISTORY OF MENTAL SCIENCE. By Julius A. Dresser. Paper, 20c. For sale by The Metaphysical Publishing Co.

IDEAL SUGGESTION THROUGH MENTAL PHOTOGRAPHY. By Henry Wood. 163 pp. Cloth, $1.25. Lee & Shepard, publishers, Boston.

THE

# METAPHYSICAL MAGAZINE.

VOL. I. FEBRUARY, 1895. No. 2.

## THE COMPARATIVE STUDY OF THE HISTORY OF RELIGIOUS BELIEFS.

BY T. W. RHYS-DAVIDS, PH.D., LL.D.*

I REGRET very much to notice that the comparative study of the history of religious beliefs is sometimes called the study of comparative religion. The expression has the advantage of brevity, but it cannot be said to be equally happy from the point of view of accuracy. And this is only one of several other apparently unimportant usages which tend to deprive one of the most fascinating branches of modern studies of its real significance and importance. As I pointed out as long ago as 1881:

"There is a way of comparing religions one with another which leads to mere truisms. It is not uncommon even now to find such comparisons made with the object of invoking interest in other religions than our own, by showing that they teach some things which are also held among us. The Sinhalese have an epithet which they apply in good-humored sarcasm to Europeans, and which means "fellows with hats, hat-fellows" (*toppi-kārayo*). These fellows with the hats and eighty-ton and electric cars and other signs of artistic and spiritual pre-eminence, are sometimes gifted with a sublime and admirable self-complacency which leads them to be surprised when they find simple truths of morality, or good sense in philosophy, taught among peoples who are not white and who go bare-headed. . . . I beg to deprecate very strongly . . . the habit of judging other religions by the

* Professor of Pali and Buddhistic Literature, University College, London.

degree of resemblance they bear to our own. There are ideas in Buddhism, for instance, with which we can heartily sympathize. But the most instructive points in the history of that, or of any other religion, are often those with which we can least agree."

There is another method of studying other religions, which leads people astray; that is, the endeavor to found on any similarity of ideas which presents itself in two religions the conclusion that the latter of the two has necessarily borrowed from the older. There are many things, for instance, in Buddhist legends and Buddhist sayings which bear at first sight a most striking resemblance to passages in the New Testament. But it does not therefore follow in the least that any borrowing has taken place. Chalk cliffs in China may resemble chalk cliffs on the southern coast of England, but they have no connection one with another, except that both are the result of similar causes.

There is yet another wrong method in the comparative study of religious beliefs; that is, the method which seeks to compare religions in order to find out the points in which they all agree, on the ground that the universal testimony of mankind must of course be true. This is only the *quod semper, quod ubique, quod ab omnibus* of the Catholic Church applied in a way which makes it much the same as another old saying —*Vox populi vox Dei.* As a matter of fact the most universal and catholic beliefs, such as those in witchcraft and astrology, are usually the most erroneous. If a belief has been widely held, that only means that it fits in with the average intelligence of the majority of mankind, and a greater writer has reminded us of the fact that most men are the contrary of wise. We are not likely to find an infallible guide concealed behind the veil of multiform error. And the only true method of the comparative study of religious beliefs is as wide as the poles asunder from all this self-complacent and superficial work. To understand the spirit which ought to animate it, would it not be well to consider for a moment the real meaning of the latest method in historical inquiry generally, and then to apply the results to this special and most interesting branch?

If most men of the passing generation were asked to name the distinguishing characteristic of the present age, they would very probably answer that it is the progress of science. The newspapers are never tired of telling us of the "wonderful works" of steam and electricity. And even in our schools of learning we find the old studies being pushed aside to make way for technical instruction in scientific matters. So entrancingly interesting are many of the problems raised, so full of promise are the results achieved, so rich in pecuniary profit and worldly advantage are the applications of some of those results, that many of the most vigorous and acute intellects find themselves attracted to these new studies. It would be impossible now, and would not be desirable even were it possible, to attempt to impose any check upon the enthusiasm which adds so much not only to our comfort but to our knowledge. There is another side, however, to the question, which should not be forgotten. It is not only theologians who have cause to complain of the evils of a too exclusive devotion to what are properly called scientific pursuits. And there is a real truth in the objections felt by many earnest minds to the materialistic tone which too often accompanies the exclusive familiarity with material things. It is a truism that no amount of progress in science can help us to solve the ultimate problems of existence, can find for us a guiding rule in the conduct of life, or can give us a decision on any of those questions in religion which have still lost none of their importance in the minds of men.

From this point of view it is a source of reasonable regret that in our most ancient and famous schools of learning the question of education should still be discussed as one between literature, or especially classics, on the one hand, and science on the other. The reason why this is so is simply historical. At the time when our ancient seats of learning were first established it was precisely the literature of Greece and Rome that contained within itself all that, apart from theology, was then held most essential to education. For it acted upon the minds of those familiar with it like the discovery of a new world full of a wisdom and a culture that were at the same time a revelation and

an incentive. It was almost inevitable that each new university should be founded on general lines similar to the older existing ones, whose fame loomed so large in the minds of the founders of the new. And now we find the advocates of science jeering with ceaseless mockery at the foolishness of studying dead languages that are of no use to anybody, and exclaiming with bitterness at the neglect of the study of the real facts of nature, so full of immediate material advantage to mankind. In this battle between classics and science it is not difficult to see on which side the advantage lies, to which side victory inclines. Judged by the standard of the money expended—a very excellent test of popularity in this age of the worship of Mammon—we see that science is very rapidly gaining. In the newest universities it is technical instruction which is chiefly emphasized. Classics are scarcely pursued beyond the point required for the technical purposes of the pedagogue, and a complete mastery of the classics is almost unknown. While even in the older universities the new buildings erected, the new professorships founded, the new museums opened, and the new books bought, are overwhelmingly in favor of the scientific as against the classical branch of education. It seems as if there could be no doubt as to the ultimate result, and that classics are doomed to fill a comparatively insignificant rôle in the education of the future.

But is it quite certain that the battle will always lie between classics and science? Is it not possible that the question may assume another aspect? Side by side with the discoveries of science, with which the classical man has often no sympathy, the last generation or two has seen the rise also of another field of inquiry—the discovery of new literatures for which the classical man often feels little less than contempt. There is no necessity to discuss the point whether, even as literature, this contempt for the wisdom of the East is entirely justified. For with this discovery of the documents has arisen a new method of using them, diametrically opposed to the method by which the study of classical literature has for the most part been pursued. The classical student might perhaps be able to afford to

despise the literature, but the new method of inquiry has come to stay. That method is the comparative study of historical data; the method of looking at a literature—not at all with the object of finding in it the Absolute Truth, or of picking out in it striking phrases and poetical beauties—but of finding out, by a comparison of the course of human thought, in different ages and in different countries, the sequence of ideas which has developed from the earliest beginnings of thought into what is called the civilization of to-day.

It is not too much to say that this new method, applied not only to the data already known, but also the new discoveries in Egypt and Mesopotamia, in India and in China, is fast tending to revolutionize our ideas of history. When we were boys history meant the study of a century or two of Greece and Rome, oblivious of the centuries that lay behind. Then with a jump we came to the French Revolution. And an epitome of the battles and politics of our native country was held to complete the picture. The history of Greece and Rome was called "ancient history." And in "ancient" and "modern" history alike the stress was laid upon romantic incidents and personal adventures, upon fights and dynastic intrigues, rather than upon the evolution of social institutions and the growth of human ideas. There was no trace of what, for want of a better word, we must call *Weltgeschichte*, and each event recorded was regarded as completely isolated, unconnected, as cause or as effect, with what followed or with what had gone before.

But in the new method all this has been changed. The personal details, the stories of battles, the perfidies of courts, have faded into insignificance. To the eye of the scholar who is learning year by year to have a clearer vision of the great panorama of history, the matters that loom largest are the social institutions, the religious beliefs, the scientific theories, and the philosophical ideas which continue steady in their growth and change, while dynasties rise and fall.

Documents known so long are eagerly scoured afresh for the evidence they throw upon these new problems. And each new document, as it comes to light, and yields up its secrets to the

patient explorers in the newer fields, is judged—not only from the artistic but chiefly from the historical standpoint—by the new evidence it affords to confirm, or throw light upon, the old. Each new fact is not regarded as an isolated experience; but, compared with similar facts occurring elsewhere under similar conditions, is found to fit into the general scheme as a lost piece fits into an imperfect puzzle. In this way it gains a new importance. The old Brahmins cannot compare for a moment in artistic power with Homer or Hesiod. But the interpretation of their uncouth hymns has shed a flood of light upon the history of the conceptions which finally grew out into the philosophies of India and of Greece; and it has helped us to understand the manner of the growth of religious conceptions throughout the world. The law-books of the Brahmins contain no personal details, have no literary beauty, and tell us nothing about what laws humanity should now enact or carry out. But they throw the most valuable light on the growth of institutions in that master race of the world to which we have the honor to belong; and they have given us a solid basis for an impregnable theory of the history of law.

All this is of no moment to the utilitarian on the one hand, or the dullard on the other. For those who judge of the advantage of a study from the point of view of its usefulness only —meaning by its usefulness the material comfort which it brings in its wake, or (more usually, it is to be feared) merely the number of dollars which may be gained through the pursuit of it—for all such these researches can have no charm. And it must be confessed that they are not without a special difficulty of their own. The collection of facts may not seem more difficult in history than it is in science. But it really *is* more difficult, because the facts which are of importance are ideas. And not only are ideas less easy both to grasp and to handle than concrete statements of material fact, but the ideas in ancient times are apt to be so completely different from our own, so strange, so apparently illogical, that it is often most difficult to understand what, for instance, the expressions used in the Vedic hymns, or in the Buddhist psychology, or in the Assyrian

legends, or in the ancient records of Egypt, are really meant to convey. And besides that, the results of comparative study lie beyond the grasp of the mere specialist, however accurate he be in his own department. To understand and appreciate the real meaning and significance of what he discovers in his own field, the specialist must have not only a general knowledge of the results which have been reached in other similar fields, but he must also have the necessary criticism to enable him to judge who are those workers in other fields, whose conclusions he can use with confidence. No man can be expected to be able to master the original records in more than one or two branches of historical inquiry. But to contribute anything of material value to comparative studies there is required a first-hand knowledge of the prime sources in one field at least, a thorough training in historical criticism, a breadth of view which shall inspire interest in the greater problems at issue, and the mature and sober judgment which shall enable him to use his knowledge and experience aright.

But these difficulties seem to vanish away before the enthusiasm which is born of the transcendent charm of these all-engrossing pursuits. The student is fired with the consciousness that he is launched upon what is in effect a new departure —that instead of threshing out over and over again questions practically long ago decided, instead of reading over again classical texts which have each of them been read and edited and translated times without number, instead of dealing with minute problems of grammatical construction, or attempting the almost hopeless task of finding a correct reading in some corrupt Greek chorus, which has occupied the attention of generations of competent scholars—instead of all this, the student feels that every hour of the passionate patience which he devotes to these new fields is accumulating facts which add to the positive knowledge of humanity, and helping to solve some of the greatest problems which have ever attracted the enthusiastic interest of mankind.

This fundamental change in the idea of what history means is only one example more of precisely that phase of evolution

with which the new historical method is concerned. For that is just the evolution of ideas. And this change of method in history runs on all fours with the change of method in science. Time was when science was chiefly a matter of descriptive analysis, and the popular conception of science is still often confined to the giving of new Greek or Latin names to some insignificant variety of animal or plant, or the exhibition in a pickle-jar of some strange lizard or other biological curiosity, or the mixing, with striking transmutation of color, of some new chemical compound. But in the new science it matters little whether a new specimen or a new chemical is beautiful or curious in itself. Its importance is its position as a link in a chain of cause and effect, or the light which it throws on the comparative studies which are now dominating so many fields of science. It is no valid objection to this that Darwin's volumes give an account of historical sequences, and were in fact therefore more historical than scientific: for they are not the outcome of historical criticism, or of the method of the comparative study of historical data. The fact remains that, due no doubt to similar causes, a similar idea has come to reign simultaneously, but independently, over two realms of inquiry.

In neither case are the results reached at any time regarded as statements of truth, that will never need restatement. It is the new *method* of inquiry that is the characteristic distinction —the method which does not aim at the impossible, which is quite satisfied to ignore first causes and ultimate destinies in order to concentrate its attention on the observation of sequences, however apparently unimportant ;—which acts not like the child stretching out its puny hand after the moon, but like the mature man, slowly adding step to step, that he may climb a height ;—the method which simply and humbly lays brick upon brick, careless that future labor shall cover up the work, because serenely confident that it must form the basis of any future superstructure of the glorious Palace of Truth.

To no subject has this method been applied with so much promise as to the study of the religious beliefs of antiquity. The very strength of the results already achieved lies in the fact

that the work has been, not to formulate opinions on religious Truths, but merely to compare sequences and ideas. Absolute Truth has been proclaimed from millions of pulpits and altars, in hundreds of languages, century after century. But neither the progress made, nor the unanimity reached, can lay claim to much definite result. The results of the new method may be easily overlooked, their importance may be ignored, and they certainly have not as yet reached the ears of the masses of the people. But they will gradually filtrate from the professor's chair or the scholar's study to the teacher's desk, and will finally invade even the editor's office and the parson's vestry. It is a common truism that it is impossible to know one language without knowing another, and the saying may be applied with at least equal force to religions. Surely, knowledge of the process through which the other religions of the world have passed, cannot fail to throw light upon the origin and history of our own. And as every Christian, however much he may differ from other Christians on points of Christian doctrine, desires only truth, he need not fear the result.

The first sequence of most importance is naturally that which deals with the idea of God. We find that religions throughout the world follow one definite line of development in the sequence of ideas about Divine Beings. Starting from the animistic standpoint, which postulates souls in them as a good working hypothesis to explain the phenomena of all natural forces, we find universally that the second stage (wherever there has been a second stage) is that of Polytheism, in which a limited number of the greater souls of nature form a Pantheon by themselves above, and remote from all the lesser spirits of animism, which none the less continue to survive. In five, or perhaps six, ancient centres of civilization, a further stage was reached; and always in the same direction. In India first, but also in Persia and Greece, in China and in Egypt, and perhaps in Mexico, it gradually came to be perceived that behind the Great Gods—those crudely scientific hypotheses used as explanations of the external world—there must lie a unity. This unity was in each case but a new hypothesis to explain the ex-

istence of the earlier hypotheses, whose importance faded away in contact with the new ideal. The exact formulation of this latest of the gods, the one First Cause, differed in each country, as was indeed inevitable, according to the differences in the hypotheses out of which it arose, and the varying intellectual power in the men who gave it birth. Probably the most logical, the most independent of the anthropomorphism, disfiguring the earlier hypotheses of the Great Gods, and at the same time the most uncompromising and the most poetical, was the shape which this idea took among the Brahmins of India. But in all these countries the progress has been a gradual one along similar lines, and it has ended in strikingly similar results. It is the order of the ideas with which the comparative method has to do. It does not dispute that the ideas themselves were always at best but imperfect adumbrations of the truth. Jupiter, and Indra, and Thor, had of course no objective existence outside the minds of the men who created and worshipped them. And the ideas which the names represented, though the names remained the same, were themselves constantly liable to change.

To take another example: In all those countries which have had a revealed religion or sacred books, there are certain definite lines along which the composition, collection, and tradition of the sacred books have run. None of them have dates. Historical criticism has to determine how they were handed down, when they were first put into their present shape as a whole, on what previously existing records the final canon was based, and what are the strata which lie hidden in this final edition. It is almost needless to state that any consideration of so complicated a problem, which is tarnished by personal prejudice, must utterly fail in its solution. It is in using the comparative method that we are able, by discussing similar questions in quarters where we are quite impartial, to be able to draw conclusions as to the rules of thought, the tendencies of human effort, which have been at work equally among all the sacred canons of the world.

To take one more example: There has been, among all re-

ligious ideas in the history of the world, a kind of survival of the fittest among the intellectual and ethical conceptions which have struggled for supremacy in the minds of men. The comparative study of these ideas takes no account at all of their truth or the reverse, but traces the similarity which occurs in the order in which they follow one another under different conditions and in different lands. Zoroastrianism, for instance, or Buddhism, will neither of them be the religion of the future. Yet the fundamental ideals of each grew along similar lines out of similar beliefs, and they lived on in Persia and in India as the life-blood for many centuries of the highest efforts after a noble life, and as the enemy of the more childish superstitions which had gone before. It is the fortunate duty of the comparative study of religious beliefs to watch each new idea, like some bird of happy omen flying on golden pinions down the winds of time, with none the less affectionate sympathy that the bird is dependent for its existence on the air in which it floats, and is fated to be extinguished when it falls into the fire of new conditions. It will as certainly arise again like a phœnix new born from the flames, in the influence it will have on the new conceptions that are fitted to survive in the new surroundings.

But, frankly, the true scholar will care little for the use that may be made of the results of his life-long labor of love. What is certain is, that it is not material comforts, but the growth of ideas on which all progress in ethics, all vitality in religion, and all advancement of mankind, depend. The study of the history of ideas, quite apart from its practical applications, must therefore increasingly attract attention. There will come a time when, whatever the branch of study which a man may choose, whatever the corner of the field of research that he wishes to make especially his own, it will be considered a necessary preparation in all our schools of learning for him to have acquired a sort of bird's-eye view, though only in the merest outline, of the gradual growth of social institutions and religious conceptions, not in the basis of the Mediterranean only, but throughout the world. The battle will be, not between science

on the one hand and classics on the other, but between science on the one hand and history on the other. And the struggle must end in a new friendship in which the student of science will be proud to know the general results of historical inquiry, and the historical student will devote to the history of science a labor all the more sympathetic from his acquaintance with the general results of scientific research. And then also the comparative study of religious beliefs will not lose in interest, but rather gain, from the fact that the earliest religious conceptions were, in effect, the first rude attempt at scientific hypotheses. It is a fact of the most pregnant significance that, as one result of the comparative study of religious beliefs, we learn how in the beginning religion and science met together, and who can doubt that in the final outcome they will kiss each other? For our historical studies also show us that, however inadequate and even childish may now appear to us those half truths and imperfect expressions that formed the stock at any time and place of the accepted religion, yet the ideas tended always to grow on in a certain definite way toward a clearer light. And though we may never arrive at a perception of the truth, the comparative study of the efforts that have been made will certainly be the most potent factor in destroying those delusions which are the most persistent obstacle to the gradual building up of more accurate beliefs.

# AT THE GATES OF "BEING."

BY PROFESSOR C. H. A. BJERREGAARD.

A YOUNG Greek, burning with thirst for knowledge, came to Saïs, in Egypt, to study with the priesthood and explore the secrets of the land of Romitu. It happened one day that the Hierophant brought him to a lonely temple where the youth beheld a veiled statue, of which the High Priest said: "That's Truth." The impulsive student at once demanded to know why he was not brought here before:

> "When I am striving after Truth alone,
> Seek'st thou to hide that very Truth from me?"
> "——The Godhead's self alone can answer thee,"
> Replied the Hierophant. "Let no rash mortal
> Disturb this veil," said he, "till raised by me. . . ."

The boy from Hellas could not understand so singular a command. There was the Truth only covered with a thin gauze, and he not allowed to raise it! Inquisitively he asked his wise guide:

> "And thou
> Hast never ventur'd, then, to raise the veil?"
> "I? Truly not! I never even felt
> The least desire." "Is't possible? If I
> Were sever'd from the Truth by nothing else
> Than this thin gauze——" "And a divine decree,"
> His guide broke in. "Far heavier than thou think'st
> Is this thin gauze, my son. Light to thy hand
> It may be—but most weighty to thy conscience."

An insatiable desire consumed the youth. At night he could not sleep. In the day he sought his way to the isolated temple; he found no rest anywhere.

One night he lost control of himself and found his way into

the temple. Suddenly he stood in the rotunda facing the veiled statue. The goddess stood more mysteriously before him than ever. In the dim moonlight, which fell from the opening in the cupola, he gradually approached the statue, till with a sudden bound he reached it with the cry:

> "Whate'er is hid behind, I'll raise the veil."
> And then he shouted: "Yes! I will behold it!"
> "Behold it!"
> Repeat'd in mocking tone the distant echo.

He spoke, and true to his word he lifted the veil. What did he see? Probably nothing but the statue of Isis. He was found unconscious next morning at the foot of the statue. To the priests he only said:

> "Woe to that man who wins the Truth by guilt,
> For Truth so gain'd will ne'er reward its owner."

This young man was rightly punished. He was materialistic. "To know" as he understood it was an external process. Through the senses he wanted to know Truth, but Truth can never be known by means of the physical senses, however important these may be as tools.

When we come to the gates of Being, let us beware lest the fate of this Greek fall upon us.

It is one thing to know what a real particular being—an every-day body—is; and another what Being in general is. The first is an experience of the senses, and to some extent of the rational man; but to know the latter, a peculiar act of mind is necessary. Let us call it "walking the inner ways," or, by a psychological term, intuition.

"In ecstasy alone I see Thee face to face," exclaimed Abulfazl, the Sufi poet. "Intuition alone," Plotinus declared, "brings us to union with God;" "Intuitive Reason," said Schelling (and after him Coleridge), "brings us to the Absolute, the Universal"—to Being.

Human cognitions are of two classes. One results from simple experience; the other from intuition. In this essay

and those to follow we shall deal exclusively with the latter class. Let these three stars shine during our studies:

(1) Who so seeketh wisdom shall have no great travail; for he shall find her sitting at his door.—*Wisdom of Solomon.*

(2) Moses cried: "Where, O Lord, shall I find Thee?" God said: "Know that when thou hast sought thou hast already found me."—*Arabic Paraphrase.*

(3) There is one supreme Mind which transcends all other minds. It may move, but cannot be moved; distant, yet near. It pervades the system of the worlds, and is yet infinitely beyond it.—*Isa Upanishad.*

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Searching the round of existences, and inquiring at the door of all religions and philosophies, we get everywhere the same reply: "We have searched and we have found. We will gladly tell you if you have 'ears to hear with!'" In the far East, the wise know scarcely anything beyond Being. They are absorbed in it. To them Being is everywhere and everything. The Gita significantly says in that famous chapter ten, called "The Ocean of Love:"

"I am the soul, which exists in the heart of all things and beings; I am the beginning, the middle, and also the end of existing things. I am Vishnu. . . . Of the Vedas I am the Sama Veda. Among material principles I am the intellect. Among words, the sacred Aum. Among forms of worship, the silent worship. Among mountain ranges, Himalaya. I am the sacred fig-tree—the thunder-bolt—the serpent—the lion—the wind—Ganges—I am Death—Fame, Fortune, Speech, Memory, Meditation—I am that which is the seed of all existing things—I have established, and continue to establish, all this universe by one portion of myself—Prakriti."

Such is almost everywhere the Eastern "vision of the universal form." That we may not be blinded by so much light let in upon us without a medium, let us first study some of the broken rays farther toward the West; and from time to time we will compare our studies and results with Eastern sayings. By such a procedure we shall be benefited.

The most general notion in the Orient is that of Being as Isis, woman, the female principle. Existence is born—born of

a woman. In the West, particularly where the Church has had control, Being is male, and is addressed as Our Father.

According to Mariette Bey, Isis was worshipped three thousand years before Moses. In India she was called Sacti; in Greece, Rhea, Demeter, Cybele, Hecate, etc. She is the Ishtar of Nineveh, the Astarte of Babylon, the Frigga of the Norsemen and Saxons, the Isa or Disa of the Teutons, the Mylitta of Phœnicia, the Semele of Bœotia, the Maja of Thracia, and the Idæa of Creta. Everywhere she is the *Good Mother—bona dea.* She is styled "Our Lady," "Queen of Heaven," "Star of the Sea," "Governess," "Earth Mother," "Rose," "Tower," "Saviour of Souls," "Intercessor," and "Immaculate Virgin."

Why should we call all this absurd? A man of our own day—Ernest Renan—addressed, upon the Acropolis, Being thus:

"Thou alone art young, O Koré; thou alone art pure, O Virgin; thou alone art holy, O Hygeia; thou alone art strong, O Victory. The cities, thou watchest over them, O Promachos; thou hast enough of Mars, O Area; peace is thy goal, O Pacific. Legislatress, source of just constitutions; Democracy, thou whose fundamental dogma is that all good comes from the people, and that, where there is no people to cherish and inspire genius, there is naught; teach us to extract the diamond from the impure mob. O Ergané, Providence of Jupiter, divine worker, mother of every industry, protectress of toil, thou art the nobility of the civilized laborer, and settest him so far above the indolent Scythian; Wisdom, thou to whom Zeus, after taking deep thought, after drawing a long breath, gave birth; thou who dwellest in thy father, wholly one with him in essence; thou who art his consort and his conscience; Energy of Zeus, spark that kindlest and maintainest the fire of heroes and men of genius, make thou us rich in spiritual gifts!"

Let us not be ashamed of such prose dithyrambic expressions. If we understand "the gods and their meaning," they will lift us beyond mere existence into Being.

Every Egyptian maiden told her love to Isis. Every mother found sympathy in Isis. Theodore Parker struck the chord of human sympathy when he addressed the Deity as

"Mother." According to Plato she "feeds and receives all things." She was called *Myrionymus*, "having ten thousand names." She said of herself, according to Apuleius:

"I am Nature, the mother of all things, the mistress of the elements, the beginning of the ages, the sovereign of the gods, the queen of the dead, the first of the heavenly natures, the uniform face of the gods and goddesses. It is I who govern the luminous firmament of heaven, the salutary breezes of the seas, the horrid silence of Hades, with a nod. My divinity, also, which is multiform, is honored with different ceremonies, and under different names. . . . "

An ancient inscription, found near Capua, declares that she is one and all things:

Tibi.
Una. Qve.
Es. Omnia.
Dea. Isis.

On her statue stood engraved: "I am all that has been, and is, and shall be, and my peplum no mortal has uncovered." Apuleius is undoubtedly right when he says: "Isis and Osiris are really one and the same divine power, though their rites and ceremonies are very different."

Montfaucon truly said: "The Egyptians reduced everything to Isis." Isis was the Egyptian name for Being.

In this conception of Isis there are yet all the characteristics of the Eastern mode of thinking, which is not philosophical, but religious. It lives and moves in Unity; it draws its existence from Nature in a spirit of passive resignation. The human mind in ante-Hellenic and ante-Christian times rested in an unreflecting belief in its own harmony and in its oneness with Nature. This is its glory and strength. For that reason it *knows* intuitively more about Being than the West. But it is also less able to express its knowledge. It is not philosophical, as I have said.

To philosophize is to reflect—to examine things in relationship and in thought. Religion, on the other hand, is active, ethical, and meditative, *i.e.*, keeps itself in the Universal. Edward

Carpenter, in his last book, "From Adam's Peak to Elephanta," has made us familiar with a man of to-day, who exemplifies the Oriental attitude to Being in the very best way. The *guru* Tilleinathan lives in "consciousness without thought," or in "universal consciousness." Of this I shall speak again.

For the present let us turn from the East and the "Wisdom of the Egyptians" to Greece, and hear what Science has to say.

The early Ionians discovered that opposites change into each other, and thus came to ask about that "which lasts," and formulated this conception as Cosmic Matter, World-stuff. In all transformations this lasted; it was to them the unifying element, Being. Cosmic matter was to them the ultimate ground or final principle. It is not likely that they understood matter in the materialistic sense of to-day. Mind had not yet "fallen" so deeply. I think we may ascribe William Blake's words to them: "When I look out of my windows and see the sun rising above the horizon, I see, indeed, with my external eyes a round ball like a guinea; but with my internal eyes I see something else. I hear angels and archangels singing: "Holy! Holy! Holy! Hallelujah!" Clearly the English painter saw, as he said, not *with* but *by means of* his eyes. Firdusi said in defence of his ancestors, the Persian fire-worshippers: "Think not that our fathers were adorers of fire; that element was only an exalted object on the lustre of which they fixed their eyes. They humbled themselves before God. If thy understanding be ever so little exerted, thou must acknowledge thy dependence on the Being supremely pure."

It was, however, only the people who maintained the spiritual-religious view of matter. The philosophers as a craft emancipated themselves from the old views. Though materialistic, they are nevertheless interesting to us, both because they show the earliest struggles for a mental formulation of perceptions, and because of the universality they reveal.

The earliest of the Ionic philosophers was Thales (B.C. 636), who declared "the principle or primeval ground of all things is water; from water everything arises, and into water everything returns." It is claimed that water with Thales meant a physi-

cal principle, but Aristotle counts him among the old "theologians," meaning that the term water as used by Thales was to be understood as Oceanus and Tethys, in a Hesiodian sense. Oceanus was a Titan. The Titans were emblems of the subterranean fires and volcanic forces of nature. What more magnificent and tangible expression can we desire for the ground of existence, for Being, when conceived as the blind force, the unconscious endeavor, that we discover in Nature? Another Ionic philosopher, Anaximander, was the first to name the original essence "Principle," and he defined it as "the unlimited, eternal, and unconditioned," as "that which embraced all things and ruled all things." Other Ionics used air and "original chaotic matter" as expressions for Being.

From these conceptions of Being as cosmic matter being in itself living, we come, in course of time, to the more abstract notions of the Pythagoreans.

Pythagoras is said to have flourished between 540 and 500 B.C. To him, "number is the essence of all things." Number seems to be a mean between the immediate sensuous intuition and pure thought. We do not know with certainty in what sense Number was his principle—in a material or a formal sense. As the whole tendency of Pythagoreanism was ascetic and directed to a strict culture of character, I think it is safe to assume that the "number-principle" involved a deep symbolism. If we take numbers as even and odd, as finite and infinite, etc., and apply them as such to astronomy, music, psychology, ethics, etc., there arises combinations like the following: one is the point, two are the line, three are the superficies, four are the extension of a body, etc., which by correspondence readily can be seen to be the elements of the cosmic order; hence the Substance of things, Being. Mr. Wynn Westcott has published an essay on Number, which I recommend all students of Being to read diligently and with the "inner eyes open."

The Pythagoreans made matter, in so far as it is quantity and the manifold, their basis. They were still in Space and Time. The Eleatics, which followed them, rejected this and

negated all exteriors. With them philosophy rises to the conception of pure being. To them only Being is, and there is no not-being. Their Being is the purely undetermined, changeless ground of all things. The most prominent of the Eleatics was Parmenides (B.C. 536). Nothing is known with certainty about his life. The saying, "a life like Parmenides," was a proverb among the Greeks. We still possess important fragments of his epic poem embodying his philosophy. It is divided into two parts. In the first he discusses Being. Of this I shall next give an exhaustive examination.

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# THE BIRTH AND BEING OF THINGS:

## *CREATION AND EVOLUTION.*

BY ALEXANDER WILDER, M.D., F.A.S.

JAMES MARTINEAU, in an elaborate thesis upon "The Place of Mind in Nature," affirms, as the outcome and fruitage of his reasoning, that nothing can be evolved that is not first involved. The child must have a father, else it will not have a mother. This is a repeating of the declaration of Plato in the *Timæos*, that that which comes into existence proceeds necessarily from a cause, always in absolute being and ever the same. "To discover this Creator and Father, as well as his work, is very difficult; and when discovered it is impossible to reveal him to the many."

All thought inevitably tends to the recognition of the supreme, absolute One. We behold on every hand, in the mechanism and operations of the universe, the evidences of intelligence, and vitally interblended with it an omnific will. These are manifest in the laws which govern the whole world of Nature, including the great and the vast, and extending with equal precision to the most inconsiderable and minute. All development in a definite direction, toward the realizing of a dominant scheme of ascending relations, is the sway of an overruling end. We find upon a leaf, and throughout the planetary worlds, the like superlative Wisdom. We may not assume to comprehend this Supreme Essence, but we can know that a Divine Person, an Infinite Mind by no means beyond our apprehension, is the Lord and Creator of this universe. "There will remain," says Herbert Spencer, "the one absolute certainty, that man is ever in the presence of an Infinite and Eternal Energy, from which all things proceed."

That Energy being in and of eternity, originating and upholding all that exists, is the outgoing of that which is essentially life perfectly at one with intelligence. The method of Lucretius—that nothing comes into existence from a purpose, but only from a power—fails at every step to meet the demand of the heart and intellect for an immanent cause as well as an antecedent. The hypothesis of an inexorable Necessity, prescribing that all things must be and occur as they do, makes the very air itself seem dense and irrespirable.

Philosophy takes its views upon a higher plane, and inspirits the soul with a higher perception. Hence, when it teaches us in regard to creation, it begins with the Divinity. Its first lessons are those of conscience, the knowledge which we and God jointly possess. Thus we perceive that life is universal and common both to creature and Creator. It is no mere existing, with such qualities as desire, appetite, and sentience, but the exercising of higher love and thought. Man is little less than divine, and God is the Infinite Humanity. Hence, the human form and ideal exist in all living things in the world of Nature, because they subsist from that Divine Source.

By *Creation*, therefore, let us understand the causation and genesis of things, and by *Evolution* their unfolding into phenomenal existence. We may not perplex ourselves respecting any arbitrary fiat making that become something actual which before had no being, nor be wearied needlessly over any problem of unused forces. The Divine Energy went forth to create, and the operative principle fell into every manner of receptacle, causing the interminable variety of form and life which is manifest on every hand. Creation is simply and absolutely what God does. In its inception and accomplishment it is divine. It is always in process, without beginning or end.

We distinguish carefully between the doing and the doer. Of that which is done we may have some reasonable insight, but he exceeds our capacity. "We comprehend thee not," says the rapt artist-maiden of Fredrika Bremer's romance; "but we know well whom thou art!" From this One, crea-

tion incessantly proceeds to the manifold throughout the world of Nature; and, dividing matter from essence, fashions it into every conceivable thing. The forces which bestow life, as the humblest understanding may readily perceive, are themselves living principles, agents of a superior cause.

We ought also to have some definite conception of what the term *matter* really signifies. It has been very generally supposed to denote that which is corporeal, tangible, and perceptible to the physical sense. The ancient sages, however, regarded it as something beyond—as the dominating necessity intermediary between the world of sense and the sphere of causes. It is accordingly described by Plato as neither earth, air, fire, water, nor any of their compounds or elements, but as a form of condition, invisible, unshapely, all-receiving, and partaking of the Higher Intellect in some manner most difficult and hard to understand; and thus as the passive recipient or matrix of the creative operation. The word itself seems to have been adopted from this conceit. Like the names of the Great Goddess in the old mythologies, Venus, Kybélé, Démétér, Mylitta, it signifies the mother, or maternal principle. It denotes the transition-element between the real and the apparent, the eternal and the contingent—the condition or medium necessary for the production of every created thing.

Many modern scientists seem to be approaching a similar conception. John Stuart Mill declares that matter may be defined as a permanent possibility of sensation. This can only mean that it is the medium by which mental operations become physically conscious, and it leads inevitably to the conclusion that the sphere of mind is prior and superior to that of Nature. Faraday also confessed his belief of the immateriality of natural objects. He acknowledged that the doctrine commonly received of the impenetrability of matter—that no two kinds of matter can occupy the same space—is contrary to some of the most obvious facts in chemistry, and may not be maintained. Galileo, Bishop Berkeley, and Joseph Priestley had already attained the same conviction.

Boscovich, the learned Italian Jesuit, many years ago pro-

pounded the doctrine that the old notion of ultimate and indivisible atoms is fictitious. What we denominate matter, he declared to be resolvable, in its last analysis, into points of dynamic force. Faraday supported this statement, demanding: "What do we know of an *atom* apart from force?" This conclusion exhibits matter devoid of all positive character, and of every physical quality usually attributed to it. A point has neither magnitude nor dimension; and matter, in such case, disappears altogether from the world of time and space to subsist entirely in the realm of force. It is *dynamic*—endowed with power, possibility, capability. But that which is dynamic is not originative, or even capable of subsisting by itself. It is negative, and thus receptive of the positive *kinetic*, energizing force, and by virtue of interblending with it becomes the material or maternal principle that gives external existence to things. Thus Nature is mother of us all, but not our father. Her laws are unchangeable; but they are not absolute, nor of her making. The Sower of the eternal region went forth to sow, and only the seed which he cast forth ever germinated into created existence.

All, therefore, that we know of matter is force, and its properties are manifestations of energy. It is by no means certain that any of its several conditions has limitations which may not be overpassed. We may justly question whether the quantity of material elements in the earth or elsewhere is precisely determined as by measurement; the weight and dimensions certainly are not. Faraday has shown that we may cast oxygen into potassium, atom for atom, and again both oxygen and hydrogen in a twofold number of atoms; and yet with all these additions the material will become less and less in bulk, till it is not one-third of its original volume. A space which would contain twenty-eight hundred atoms, including seven hundred of potassium, is thus filled by four hundred and thirty of potassium alone.

Lockyer goes further and changes the form of the very metals themselves. Placing copper under the voltaic current he rendered it volatile; and afterward made it appear, by means of

the spectroscope, transmuted into calcium. Nickel was thus metamorphosed into cobalt, and calcium into strontium. In India are men of skill who carry this work to greater certainty, who will add to gold a larger amount of baser metal and then seemingly change it all to gold, losing not a grain in weight. Significantly, however, there must be gold in the crucible with which to begin the experiment.

It may also be asked whether matter did not become such from the prior substance, whether it may not again cease to be matter; and, further, whether the *elements*, as they are usually denominated, do not themselves undergo transmutation. Certainly the analogies of nature do not sanction the notion of an ever-sameness in its several departments. We have no absolute warrant for asserting that gold has always been gold, silver always silver, iron always iron. Gold actually grows and increases in its matrix of quartz, and metals will disappear under the galvanic current. The affinities of chemical atoms, and their variableness, indicate the elements to be compounds of simpler material; and if this be so, there can be but very few primal forms of matter—enough simply for the holding of force and enabling its evolution into the world of nature. It is not amiss, therefore, to suppose that matter is incessantly moving onward in a circle, emanating all the while from spiritual essence, and reverting thither again.

Thus is afforded to us the amplest reason and opportunity for an honest and sincere acknowledgment of the Supreme Being, both as the will that energizes and the mind that directs. However the natural forces may be installed in full possession of the universe, the divine will is prefixed to it as its source and origin. In the conceptions of creation and evolution, mind is first and rules forever. We can suppress the consciousness of this fact only by the suppressing of consciousness itself. We recognize the truth, nevertheless, that that which is subjective must have its objective, coëval and inseparable from itself. Infinite Love will extend its energy to an intelligent creation, and demand to be reciprocated. Such is the going forth in creative operation, and such again the return-

ing in evolutionary manifestation, aspiring to be the complement of the other.

Emanation is accordingly prior and causative of evolution. "All things are out from God," the great Apostle declares. "Every one who thinks from clear reason," says Emanuel Swedenborg, "sees that all things are created out of a substance which is substance in itself, for that is being itself, out of which everything that is can have existence; and since God alone is Substance in itself, and therefore Being itself, it is evident that from this Source alone is the existence of things." Thus creation has by no means proceeded upon the ground of naked omnipotence, or resulted from a simple "*fiat*" of the Almighty, speaking entity out of non-entity, but from the very central source of existence. God has created the universe, not out of nothing, but out of Himself. The Word or Divine Light became flesh—the creative energy—and tabernacled in us.

"In Nature," says Schelling, "the essence strives first after actualization, or exhibition of itself in the particular." Life is universal in all the world of material substance. Solely because of this fact, there exist force and matter, created things and energy—all which otherwise could not have being. Every minute particle has the measure of life peculiar to it; and that life is operative as the polarizing principle which we denominate *magnetism*. The universe is thus life-receiving all the way through—even in the stars, stones, and corpses. Anything really dying would pass into absolute nothing that very moment.

We can form no idea of an atom or nucleus apart from its inhering energy. As all plants and animals are constituted corporeally of solidified air, so, by analogy of reasoning, matter is the product of solidified forces—as in the parable of *Genesis*, woman was produced from the Adam. If we can conceive of spirit or mind as positive energy, and that it can in some arcane way become objective and reactive, we may form the concept of the source and originating of matter. One solitary particle would be nucleus sufficient for the objectifying of force and expansion into the interminable dimensions of the universe.

Life operates in the mineral under the form of *polarity*, and

disposes every molecule in its relative position to the others, exhibiting the phenomena of chemical affinity, shaping crystals and even producing figures in perfect symmetry resembling trees and other vegetable structure. Such mimic forms are readily developed with every flash of lightning, and with every electric discharge from a Leyden jar. In organic bodies of the vegetable kingdom again, the cellular tissue is sometimes found to be arranged with geometric accuracy like bricks in masonry, cells in the honeycomb, or air-chambers in plants, as though they had been crystallized in such a manner. Nor do they excel in geometry alone; but in the arrangement of their blossoms, the form of the corollas, and enumeration of sepals and petals, there exist methods which combine number and form. Thus, in the beginnings of nature, God geometrizes and exhibits design and purpose.

In the plant we further observe the principle of polarity in the evolution of a double stem, the one growing downward and the other upward. We may also observe somewhat of an instinct impelling the roots to reach out for water and nourishment, and the branches to seek the sunshine; and the stalk itself is fashioned somewhat after the analogy of the spinal cord, with its outgrowing nerves extending in various directions. In the animal kingdom the same energy operates by similar laws. The instinct which induced in the vegetable a growth in the direction where light, warmth, and moisture were to be obtained, is here developed further as appetite for food; and it also differentiates into various other forms, as the fear of danger, apprehension of famine and inclement weather, and affection for offspring.

The organic world is itself, moreover, a participant in the creative operation. The plants do not, so far as can be ascertained, derive their principal supply of carbon from the earth or atmosphere in that form, but have the function of making it from other elements or principles. Aërial plants when burned are found to contain potassium, though that mineral is not known to exist in the air or rain; and iron occurs in a like unaccountable manner in the blood of animals. Shell-fish, the corallina, and other denizens of the sea, have a frame-work chiefly con-

sisting of carbonate of lime, although there is hardly a trace of lime in sea-water, except perhaps at the mouths of rivers. In fact, it may safely be affirmed that the coralline product of but a few years' growth contains a greater quantity of carbonate of lime than all the lime that has ever been found or existed in the broadest or deepest seas. The snail produces the lime that composes its shell; and the land-crab is often found casting off its covering upon the ground and then creating a new one while wrapped in a few leaves that are entirely destitute of this substance. The egg of the bird has no lime in its yolk and albumen, and yet there is developed by incubation a structure of bone containing a larger quantity of that material than exists in the shell itself, so that the new formation seems to be from elsewhere. The minute beings called *Foraminifera* produced the white marble from which Paris is built. The diatoms are makers of flint. Their work exists under the city of Petersburg, Va., and Professor Ehrenberg discovered beds of living flint-producing creatures, the *Diatomacæ*, at the depth of sixty feet under the city of Berlin. The notion of transmutation which superficial readers and reasoners have so frequently attributed to the alchemists and other philosophers of the Middle Ages, it may thus be seen, is abundantly realized in the physical operations of the material world. Nature is a greater magician in her processes than any thaumaturgist on record.

We perceive, then, that Creation, from the simplest monad to the highest animal, is characterized by manifold metamorphoses, and development has innumerable gradations. Polarity is manifested by attraction and repulsion, producing chemical affinity and even causing the mineral to assume, if not to approximate, the conditions of the vegetable. It induces the plant to exhibit the similitude of animal instinct; and in the animate races it expands into corporeal sensibility. It even forms and gives directions to our likes and dislikes; we are attracted to some as possessing affinity of nature and disposition to ourselves, and repelled from others as antipathic and inimical. These natural safeguards are common to human beings and animals alike, and it is not often prudent or wholesome to disregard them.

Life, in this stage of its development, has become more than mere existing. It is characterized by desires, impulses, and emotions. The various combinations of these, in the several forms of affection—hope, joy, contentment, and the opposites of hate, fear, anxiety, jealousy, anger, grief, melancholy—make up our moral being. The normal equilibrium of this department of our nature constitutes health and mental soundness, and its disturbance results in bodily disorders and insanities.

The mind appears, therefore, so far as this reasoning seems to imply, to be an expansion and exaltation of the vital force, and an endowment of the animal races as well as of human beings. The psychic nature is correspondent to the corporeal. Its manifestations are in strict analogy to bodily conditions, and the organic forces are correlative with the common forces of what is denominated the inorganic world.

The order of creation and development on this earth appears almost uniformly to have been in regular succession from forms that were rudimentary and imperfect to those that were more and more perfect, and from general types to specific groups and races. It seems to be a history beginning in the Laurentian rock-formation, perhaps with the diatoms that still exist and carry on operations as they did in that period so interminably remote. Innumerable cycles have passed since that epoch, during which plants and animals have lived in the different stages of development: generally perishing with the term of geologic and climatic conditions in which they were originated, although many types and species have remained till our own day. The general law, if we may call it such, appears to have fixed the producing of animals and vegetation adapted to the conditions of the period or cycle of time, and, of course, their extinction as the conditions became changed beyond the power of adaptation.

What is denominated *special creation* is a notion now very generally discarded. The Duke of Argyll, perhaps almost the latest champion of the former orthodoxy, declares that he does not believe that every species has been a separate creation. Yet everything, as we observe it, produces its like, or nothing. Not

a type has changed since our earliest recorded history. Man, beast, bird, and insect are the same now as when the oldest nation was founded. Embryology, which many cite as evidencing the truth of the theory of evolution, follows nevertheless a uniform career, always by like causes and invariably with the same results. The thorn-bush never yields a grape, and the thistle is perpetually barren of figs. Baboons do not blossom out into men, nor chimpanzees into statesmen and philosophers, or even into the rudiments of such. Even protoplasm is never formed except from its parent living material. Nor does the struggle for existence, so characteristic of all animals that subsist by violence and rapine, ever exalt or modify their nature. Change of habit generally enfeebles more or less the vital energy.

Creation, however, is not a question of centuries, ages, or even cycles ago. It dates not with a beginning in time, but only with our origin in the Creator. It is a process in constant operation. If any race now existing and necessary to the purposes now in force should be extirpated by some catastrophe, then the same causes which first introduced it into life would again become operative to bring it forth anew. Indeed, that which sustains existence is the same as that which originates it. We may not know how the species of plants and animals began, but we may be sure that they were produced by the same force or law which continues them. Matter or *maternity* pertains to Nature, but everything else is Divine.

Perhaps the races of one geologic era have fitted the earth for occupation by their successors; perhaps, as every individual requires a mother, the physical organism of one species may have become, in the fulness of time and in some occult manner, as a maternal parent of the next—the agency by means of which the Divine Creator brought a new and superior one into existence. At any rate, every cycle and period has had its own races, fauna, and flora, and there has been the repeated genesis of new forms of life. Every type coming into existence has continued unchanged by inheritance till it has had its day. Dissolution has followed creation, and we know of no new pro-

duction since Man appeared. Here we are introduced to a new being, of qualities and character which no animal possesses, and to which none may attain.

The mental department of the human constitution extends far beyond the sphere of the organic, psychic, and vital forces. There are faculties transcending these, and to which they are subservient. While, therefore, it is not unusual to speak of the mind as comprising the disposition and inclinations, we nevertheless take likewise the more exalted sense of the term, and so understand it as having a broader scope of meaning and denoting a higher nature. It also includes the memory, understanding, and imagination. These are qualities which animals do not possess: they are peculiar to human beings alone. Hence the animal, however exquisite its sensibilities and other endowments, is a world apart from man. Curiously enough, the history of its brain is so unlike that of the human being as to show no arrest of development, but a perpetual diversity. There is no connecting chain between the two, nor even the portions which a missing link might serve to unite, but a gulf immeasurable beyond all our powers to span. There was in man from the first an intellect capable of direct cognition and reason, able to acquire knowledge, preserve it, and impart it to others. Thus he was little less than the angels, invested by his Creator with honor and majesty, and made chief over all the animal tribes.

Descartes, the French philosopher, taught that the entire soul was comprised in the thinking faculties, but he included with them the desires and feelings. Sir William Hamilton followed the German psychologists, and assigned to the interior nature a superior range of powers, declaring that the mind exerts energies and is the subject of modifications, of neither of which it is conscious. Fichte expressly affirms that no organic activity is possible without the concurrent operation of thought, and that beyond question this thought can exist only in the soul. Inasmuch, however, as it precedes sensation, the principle by which consciousness is awakened, it must necessarily remain itself unconscious. The acts of the morphologic and physical

impulses are not conceivable without the constant operation of this same instinctive power and unconscious thinking. It is clear, therefore, that what are termed life-force, nerve-force, and mind-force, are correlated and interchangeable the one into the other—the supersensible, intellective part of our being belonging in the forefront. All that there is of us in nature and endowment is for the sake of this, because this is the essential part of our being—the older, nobler, æviternal life.

Modern science, despite the materialism and even atheism which some of its votaries affect, is compelled to accept these conclusions. All that can be signified by a material force is a force acting upon material substance and producing its own proper effects. All our conceptions of its nature are formed on our own consciousness of living effort, and energy called forth at the bidding of the will. All kinds of force are forms of one great central principle. Sir John Herschel, impressed by this conviction, declares of gravitation, which seems to be as purely physical as any of them, that it is but reasonable to regard it as the direct or indirect result of a consciousness or will existing somewhere. This concept is a wide divergence from superstition toward the effulgence of the sublimer truth. All through nature is harmony and evident purpose, indicative of supreme will and intelligence at one with energy. We are thus confirmed in that faith or higher perception by which it is apprehended that the cycles of eternity are arranged by the ordering of God, so that the things which are corporeally visible to us come into existence from sources that do not pertain to the phenomenal world.

The twofold aspect of our mental and spiritual being is in perfect analogy to the structure of the body. Plato affirms that the immortal principle of the soul was originally with the Deity, and that the body was made for its vehicle; but that there was also a soul of a mortal nature, subject to the affections of desire, suffering, temerity, and fear, anger hard to be appeased, and hope. These two psychic natures are kept distinct by being assigned to different parts of the physical structure, the inferior soul to the body and the nobler soul or in-

tellect to the head, which he declared to be "man's most divine organ and the ruler of our entire composition."

The organic conformation of the body strikingly verifies this delineation. There are two nervous structures corresponding to the twofold psychic qualities. The ganglial or sympathetic system belongs to the interior organism of the body, directing and sustaining the vital functions of nutrition, respiration, the circulation of the blood, calorification, glandular action, and, in short, every operation that gives us simply the conception of physical life. The solar ganglion at the epigastrium is the centre of this entire structure, the first in the order of evolution in embryonic life; and all the various parts of the body, in their several degrees of differentiation, appear to be outgrowths more or less directly from this beginning. It is placed in the very region at which, as the great philosopher declares, the impulsive or passionate nature comes in contact with the sensuous and appetitive propensity; while the seat of the cerebro-spinal organism is in the head. The organic or ganglial system is developed in all the lower animal races, and seems to be possessed by them in common with mankind. Instinct is unequivocally its function. This is manifested by the human infant in common with the inferior animals; and it is in no way conformable to the reasoning faculties, or to be modified by cultivation.

The mental acts which are instinctive, or which are more commonly called "emotional," are directly associated with the organic nervous centres. Every new phase of life, every occurrence or experience which we encounter, produces its effects directly upon this central organism and the glandular structures. Emotional disturbance affects every physical function. At the fruition or disappointment of our hopes and wishes, or at any affectional excitement, the appetite for food is disturbed; we become languid and gloomy, or buoyant and cheerful. There is an analogy and a close connection between every malady of the body and some type of mental disorder, suggestive of causation and effect. The passions, fear, grief, anger, and even sudden joy, will at once involve the vital centres,

sometimes even paralyzing the organic nervous system, disturbing or interrupting the normal glandular functions, and producing results more or less dangerous to life itself.

The brain, or, more comprehensively, the cerebro-spinal nervous structure, is the organism in which man exceeds the measure of the animal kingdom. To it pertain sensation, thought, and the intellectual faculties. Its evolution appears to be in strict analogy to that of the body. The *medulla oblongata*, or, more properly, the olivary ganglion, is the beginning of the whole, and exhibits in its development the law of polarity as distinctly as the seed of a plant or tree. In one direction it sends forth the rudimentary cells which become the spinal column and nerves, and in the other the fibrous projections which in due time change to the group of ganglia denominated by some physiologists the *common sensorium*. The eyes and ears, and the organs of smell, taste, and feeling, are outgrowths, or we might say the antennæ, of these ganglia; they proceed from the medulla, and the optic thalami constitute their common register. The whole sensory nervous system reports at this point all the impressions which it receives. Thus the medulla, conforming to the analogy of the solar ganglion and plexus, is at the centre of the cerebro-spinal system, giving energy to all its parts, enabling the organs of special sense, the nerves of motion, the lungs, and even the brain, to perform their several functions. It is the indicator, showing accurately and unerringly the normal or morbid conditions of the whole body, and guiding the sagacious diagnostician in his inquiry.

Superior to all, and the end for which the whole corporeal structure exists, and of which it is the agent and minister, is the brain itself. It is accordingly prior to all in purpose, and last of all in development. Here mankind and the animal races, however closely they may have been affiliated before, now part company forever. Whatever transitions have been made in the various departments of nature have taken place with reference to this consummation. This, as we have been taught in the religious oracles, is the creating of man in the image and

after the likeness and simulacrum of Divinity. Perhaps, however, it is more properly the evolution.

Closely related to the brain, and its auxiliary in all its works, is the cerebellum. Superficial theorizers have defined it as simply the organ of motion and instinct. This may be correct, but in man its office exceeds that limit. It is an organism that slumbers not, nor sleeps. When the brain begins its work, it depends upon its humbler associate for its completing.

The mental faculties, of which the brain and the adjoining organisms are instruments, may be regarded as threefold in their order and classified as the sensuous, the reasoning, and the supersensuous or intellective. The sensuous faculties are associated with the sensorium, and are closely allied with the animal instinct and passion. They are manifested in the earlier years of life, but their predominance in the adult period is stigmatized as *selfishness.*

The reasoning powers are also early in their unfolding. They are functions of the middle region, as well as ulteriorly of the cerebellum, and enable us to bring the impressions of the senses and our observation of events into orderly connections, and also to exercise due control over our actions and inclinations. They are the faculties that are chiefly cultivated in the discipline of our schools and other seminaries of learning, and excellence in this department indicates men of science and business. Nevertheless, in the older times, if the education had gone no further, the philosophers did not scruple to pronounce such persons ignorant, even including statesmen, scholars, and literary men in the category.

The office of the little brain is here manifest. The various impressions and impulses are often dropped out of the consciousness before conclusions are reached and purposes formed. This silent organism, however, retains them; and so we are thinking and reasoning when unaware of the fact. In due time, perhaps not till hours, days, or longer periods are accomplished, the conclusion is reached, and the result is passed back into the consciousness, like new thinking or inspiration. This, we suppose, is what is incorrectly termed "unconscious cerebra-

tion." This shows why it is often so wise, when a proposition is hard to solve, to sleep over it; and why the first thoughts after waking are the finest, best, and most true. The cerebellum is emphatically the organ, if not of superior inspiration, certainly that of common sense.

The *supersensuous* are the philosophic faculties, and we may enumerate them, like Plato, as cognition, superior discernment, and power to form correct judgment. They pertain to the coronary department of the head, the *acrocephalon;* and their cultivation and development constitute intelligence, the highest spiritual life.

We may reasonably believe, therefore, that we will yet exceed the limitations which seem to surround us. There are more endowments for perception than the five senses that are commonly enumerated. Even the sense of touch is something more than mere feeling. We find a susceptibility to heat and cold which is altogether beyond it; we are conscious of the presence of individuals in our vicinity when the eyes and ears are closed, and we perceive by merest contact whether they are men or women. The revelations of mesmerism disclose a faculty analogous to sight without the agency of eyes, and hearing without the employing of ears. The mysterious *'khabar* of the Orientals appears to have its place in the category of human faculties. Thought is transferred from one to another without going through the required channels of sense. We pass beyond the limitations which time and space seem to interpose and which have been generally regarded as exceeding the range of our physical organs.

Prophetic vaticination has been the faith of human beings in every age of the world, and its foundation of fact has manfully resisted the assaults of disbelievers. The Hebrew story of the prophet Elisha, who told the Israelitish king of the secret plots and machinations of his Syrian adversary, is amply corroborated in the traditions of every ancient people. There has always been anxiety in humankind to supplement their powers. Even the mystic ladder of Jacob would have failed of its importance, except that its top was in the heavens and the angels

descended upon it and went upward again. We call this *superstition*, but it is what the term actually means—the exercise of an over-sense. The human soul has faculties more or less dormant, which surpass the electric wire and the marvellous possibilities of the photophone. There are and there always will be manifestations in this world, both phenomenal and entheastic, from the world beyond, which those who are wise will understand. The sensibility which exists more or less in relation to spiritual beings and occult forces will doubtless enable us to find the key to the whole matter. "Besides the phenomena which address the senses," says Professor Tyndall, "there are laws, principles, and processes which do not address the senses at all, but which can be spiritually discerned."

Nature exists because of divinity, and will never be perfected except as divinity shall be evolved. Man, with his divine endowment and possibilities, runs his prescribed career in this world and likewise in other forms of existence. We may take for certainty that he has been a rational, thinking, intelligent being—always with the ability to know, to observe, to remember, to contemplate, and to speak in words that are symbols and expressions of thought. "Surely," said Elihu to Job, "a divine spirit is in men; and the inspiration of the Mighty One maketh them intelligent." He comes into this world not as the offspring of any beast aping humanity, or with any inheritance of degradation, but as the creation and counterpart of the Supreme Divinity.

He exceeds the measure of any paragon of animals; and his every instinct and appetite, however closely resembling those of the inferior races, is capable, as theirs is not, of an exaltation and refinement that lift it above the order of the animal realm. He always, as a consequence, possessed the genius of civilization, that aptness for life in society of which the perfect conception is the abnegation of selfishness, the intuitive perception of truth, and the lofty sentiment of veneration. The archaic belief, itself probably an intellection, that human souls are so many beings that have descended from the supernal world into the conditions of time and sense, was very apt and

full of truth. The statement in the Book of *Origins* tells the story: "The Supreme Divinity formed man—dust from the earth—and caused him to breathe in his nostrils the inspiration of life: and Man is a living soul." It was first the ideation, then the combining with objective substance.

Such is the nativity of humankind in this world of time and sense, and their development will always be in keeping with it. That which cometh down from heaven is that which ascendeth thither. The draught of the water of Oblivion which shall extinguish the thoughts and desires of earth-life will quicken the remembrance of our real being and existence.

# THE METAPHYSICAL PHILOSOPHY OF FROEBEL.

BY MARY H. PEABODY.

IF the student of metaphysics turns to the first page of Froebel's "Education of Man," he finds, possibly to his surprise, a brief but complete and clear statement of the principles of being. Froebel is known as the founder of the kindergarten, and as he died before he had perfected the details of school-work for older pupils, a very general impression prevails that his teachings relate only to the life and mental treatment of the youngest children. But the slightest examination of the writings of this great schoolmaster shows his ability to grasp that hitherto untouched problem of infancy, and give to the world the kindergarten—that organized process of training which is, on the one hand, an indication of the child's need, and on the other a rational method of meeting that requirement. This ability to read and make reply to the nature of a child was obtained by Froebel only as the result of the deepest thought, which had its foundation in the recognition of the unity of life—a study of the universal, the infinite.

In his first work, published in 1827, we find upon the opening page the condensed statement of all that is to be considered throughout the book; and to the true metaphysician—to one who has learned to recognize man as a spiritual being—these brief expressions, coming from one who spent his life in the sphere of the school, are a remarkable sign of the unity of thought and result which can be reached, no matter what the subject, when the point of view is taken from within and not from without—from the centre of being and not from any part of its outer radiation.

Froebel begins with the words, "An eternal law acts and rules in all." This is an expression of unity. While the ac-

tion is placed in the present, in the everlasting now, the cause for all activity of life is shown to lie in that which is beyond time; which has no limit, and is the eternal — an eternal law. Froebel looked out upon the world, and seeing force and its energy asserted in every possible form and degree, observing the formation of the crystal and its decomposition; the growth of the plant and its decay; the birth of the animal, its life and its death; the advent of man, the proving of his capacity, his expansion of life, and his attainment, he asked for the meaning of what he saw. With true insight he sought through the surface work of nature, through what he called "the manifoldness" of form and action, for the reality and cause of the whole; and recognizing that order and design underlie the process of life's evolution, he answered his own question and declared that what he thus looked upon was the working of "law." Then sending his glance through the entire sphere of creation, from the starry sky to the heart of earth, from the strength of maturity in man to the being of the child on the mother's knee, he said again, and further, that this law was manifested in "all." The little German sentence presents the universal. Out of that thought it came, and to our sense of unity in nature and life it appeals. The whole, the all, is set before us at once, and we see the entire sphere of life with its myriad activities, while within each one, as the basis of their mutual relationship, runs the law of being.

As a principle of teaching, Froebel always gives the whole of a subject before presenting the parts. From this whole he moves to a recognition of the parts; and having shown them, he sets them again together so that they may be comprehended and kept in mind as a unity. Following this method, Froebel points out the parts of existence and says of the law, "It has expressed and now expresses itself outwardly in nature as well as inwardly in the spirit, and in life which unites the two." Here three points are taken. They are the spirit within, nature without, and life itself—that human existence in which are contained the elements of earth and heaven; and these three —spirit, nature, and life—are shown to us as so many different

expressions of the action of the law. All those who are truly alive instinctively feel themselves to be a part of this mighty movement of creation; and especially are the presence and action of law shown "to him whose clear, quiet, spiritual eye sees into the outward and perceives the inward by means of the outward —sees the outward necessarily and surely proceed from the nature of the inward."

These words define Froebel's own position, while they show us that if we would comprehend what he is saying, we also must stand upon the intermediate plane of life, looking not *at* but *into* that world of material energy which lies below and round about humanity; recognizing it as external, as a scene of change, a plane where all is restlessness and transition, limitation, appearance, and passing away; seeing that it exists as the lowest manifestation of the working of the law, and realizing that this interchange of force and form upon the material plane is but a sign that something inward exists—something vital and strong, which by its own nature is the cause of things without. Looking thus from nature to spirit, and tracing the connection of all things one with another, Froebel says that there must lie "at the foundation of this all-ruling law, an all-working, self-animating, self-knowing, therefore eternally existing, unity."

"This unity is God."

"All has proceeded from God, and is limited by God alone; in God is the sole origin of all things."

"God rests, acts, rules in all."

"All rest, live, exist, in God, and through God."

"All things exist because the Divine works in them."

"The Divine which works in each thing is the nature of each thing."*

Here we have a statement which, although it holds the dust of the earth as a sign of the law, still sees the soul as its own master, lord over nature, subject only to the Supreme of which it is a part; and while it declares the power of God as the First Cause of all effects, still shows the separate workings of that power which gives to each thing an "inner nature," an essential

* Miss Jarvis's translation.

being of its own. This threefold recognition of God in his own being, in nature, and in man, is the foundation and the guiding principle of all that follows; and this statement of the unity and science of being having thus been made, the inquiry comes, Why is this? what is it for? The reply is that life exists to the end that God shall be made manifest through the outward and transitory. "The destiny as well as the vocation of man as an understanding and rational being is to bring his nature, the divine in him (thus God) to complete consciousness, to vivid recognition, to clear insight, and with self-determination and freedom to practise all this in his own life; to allow it to act, to manifest it." In himself man is to "represent the God-like," that which he most truly and deeply is. It is for no idle dreaming that man, the soul, is sent to dwell in nature, to wear the clay and eat the fruits of the earth. It is that by the very limitations of the outward he may learn to look within and above for the limitless, and by the failure of the fleeting and illusory that he shall discover his own stability and recognize the unchangeableness of God. To recognize the "inner nature" as a part of the divine, and then to make it manifest in action is that for which man is sent; and here we meet the aim of the metaphysical teaching of to-day, which is to bring man first to consciousness of his interior unused power, and then to reveal that power in action upon the plane of daily affairs.

With Froebel the soul of man is to manifest itself by work, using material and force as means of thought expression. The familiar motto of the kindergarten is, "We learn by doing;" and the method of teaching is to put the child in the way of getting an idea, and then to lead him to work it out in some sort of material, so that he can see his own thought manifested or reproduced. All power is divine. To waste it is man's utmost loss. To use it is to make the wilderness blossom. Still, while Froebel's idea of human destiny and vocation is that development comes only by means of effort and industry, his teaching also bears the character of calmness far removed from the idea of merely getting something done. "Man has now indeed a pervading wholly false, outward, and therefore an un-

tenable conception of work and industry." This outward movement Froebel characterizes as "oppressive, crushing, hindering, and destroying." God works continually to show forth his divine thought, and in the same way "man's spirit must hover over the unformed and move it, that figure and form may come forth." We, too, must "represent the internal externally, give form to thought, visibility to the invisible; and thus God comes nearer to us both outwardly and inwardly."

This is pure metaphysical truth. Life is for the most part lived to hide, not to represent; but we are being taught that our mortality is not the stronghold it has seemed. Its walls are already falling. The work we do, the thoughts we think, the feelings we indulge and cherish are being brought into the light of day, and we are learning what Froebel teaches—that power is of the spirit, that it unfolds from within, that the nature given to man is divine; and, as the lily of the field represents the life which God had given it perfectly and without variation, so man should grow, unfolding from his own centre, filling the sphere of his given power with the radiance of true thought. Thought when expressed upon the human plane is power, and Froebel says that it should not be merely quiescent, but that, resting consciously within its own being, it should go out in moderation and wisdom to rule the world.

In this preliminary statement of the science of being as a basis for the right education of a child, nature and man are held as two forms of expression of divine thought, which, while set in the plan of life as opposites one to another, are yet related. The opposition is indeed the effect of their relationship, and is the means by which harmony of action is produced. In the plan of creation nature is the opposite of Deity. It is the manifestation of power upon the lowest plane. It is the limit which has been set for the action of force on its movement outward from God. From this plane of exterior creation the spirit of life turns back toward the Creator, and in its ascending movement the human being appears. The realm of earth and air provides material whereby this human-born spirit may assert itself. Nature is a means for life, and in order that the child

may not take it for life itself, but may be saved from that confusion of thought which at present is the burden of humanity, Froebel shows that the forms of creation exist after a certain order; that this order remains visible under all nature's transformation of material, and that it is this order of form which is significant and should be used first by the child as a means of expression for his awakening thoughts. So in the kindergarten the three fundamental forms of nature—the sphere, cube, and cylinder, and these only—are given at first, and later, when the child learns to think more and needs more varied material by which to express his thought, the separated elements of these forms are given, that by means of the derived planes, lines, and points he can show what he is thinking about. In this way nature has her orderly place as the handmaid of the spirit, and her service is to bring from her storehouse a succession of forms —what Froebel calls "a sequence"—which, being at once representative of the spirit within and of methods of action without, serves as speech for the consciously unfolding power of mind, and becomes visible expression to show the growth of thought.

"To make the internal external, to make the external internal, and to find the unity for both, is the general outward form in which is expressed the destiny of man." To attain this unity Froebel makes a marked departure from the thought and language of other teachers, and enforces a principle of life which is in unison with all true thought, and this is the recognition of spirit as distinct from the mind. Spirit is God, the divine. Above and beyond man, it is to him unmanifest. In man, and in nature below man, spirit is made apparent to the human soul. Each child born into the earth life comes as a spirit. He is a spark of Life itself; but he is clothed with nature, and the process of growth is ordained for him before he can develop what we call knowledge—that is, before he shall come to consciousness upon the plane of reason, and be possessed of the rational mind which knows in the scientific way, which distinguishes and chooses, and upon the basis of experience carries forward its undertakings.

Froebel recognized as the order of life, first the inner spirit-

ual consciousness of the child, then its contact with nature, and as the result of that contact, the somewhat slowly appearing growth of the mind. As the student of metaphysics knows, this plane of the human mind is an arena where all elements meet, and where results are varied as truth or error; where heredity, superstition, fact, fear, or enlightenment may most prevail according to the treatment the mind receives from itself or others—the influences which are cast upon it and its own opportunity for growth. The spirit of man within is forever at one with God; and nature without, whatever form she takes, is forever showing forth the law of the spirit. Between these two the mind stands, partaking of the clearness and truth of the all-knowing spirit, yet sharing also the transitory, illusive character that belongs to the outward aspects of nature; subject, therefore, to the acceptance of delusion for reality, and open to injury when it bases its conclusions on the evidence of the external senses, forgetting the higher teaching of the soul. The proverb says: "The wise man changes his mind often; the fool, never." The student of life rejoices that the mind can change, since therein lies the opportunity of the higher knowledge of to-day, which is an emphatic call to the mind to cease from the mortal habit of looking outward into nature for reality, to give up regarding effect as cause, and, as it has freedom of choice, to recover grace by looking inward for power.

Froebel uses the forms of creation for their "inner nature" and their relation to man. In the interest of the child he puts into practical service the science of correspondence; that old philosophy of the microcosm, that all things are in the spirit of man; and that of the macrocosm, that all forms in nature are representative of, and by the law they exhibit correspond to, the spirit of man, and therefore bear within themselves the character of response to all needs, whether physical, spiritual, or mental. Froebel teaches even the mother that the very play of the baby should not be idle and meaningless, but that she should have always in mind the great laws of life as signs of the relation of the soul to God, and so should regard light and darkness, stillness and motion, rhythm and melody, repetitions

and contrasts—indeed all things that make the child's surroundings, as expressing the law that the relation of nature to the soul is a sign of the relation of the soul to the Father, the law being one and the same, on whatever plane it acts, whether spiritual, natural, or mental.

The keynote of Froebel's theory, which is expanded into harmony in kindergarten practice, is *unity*. For this reason, one who comprehends this underlying thought of life can take any single thing that the child is doing and read it in three ways: First, outwardly, as a scientific use of material measured by inches, presenting some principle of industry based upon mathematics; next, inwardly, as a sign of the existence and action of life itself; and finally, as an expression of the growth of thought upon the plane of the mind. The child comes into life revealing the impulse of the spirit to express itself as power. He meets the response of nature, he labors with material, and following the law which it represents, he at length works out a sign of the thing that he dimly thought about. Thus he takes the three great steps of life which man forever repeats, passing from the impulse of the "power within," which is spirit, to the perception of nature, and finally, by means of action reaching that clear, definite thought which is the true growth of mind.

Froebel says, "Nature and life speak very early to man, but they speak softly." The mystery, the tenderness, and the strength of nature awaken within him longings to be, to dare, and to do. The influences of land and sea, of sunshine and storm, the scenes and seasons of the changing year, lead him through an entire sphere of feelings, often unintelligible to himself or others—feelings that are sad, joyous, yearning, dauntless, solemn, or sublime:

> "The song and the silence in the heart,
> That in part are prophecies, and in part
> Are longings wild and vain.
> And the voice of that fitful song
> Sings on and is never still;
> 'A boy's will is the wind's will,
> And the thoughts of youth are long, long thoughts.'"

All this, as the true thinker knows, is the awakening of the spirit (not the mind) to consciousness of itself in its dual alliance with nature below and the divine above. It is the search of the soul to "find out God." As Froebel says: "These feelings are presages of the future life; they are the hieroglyphics of the still slumbering inner life; and when rightly recognized, estimated, and understood, they are angels which lead men in and through life; therefore they should not be lost for man, they should not be allowed to pass away into empty vapor and mist."

Thus we are taught that the early consciousness of the soul should be cherished and transmuted into clear, true thought. The power of thought underlies all doing. Life is not truly lived until the power which has been given by God has again passed outward bearing the impress of the mind that received it. It may be an invention, a scientific theory, or a metaphysical truth; but in the plan of life, whenever genuine development is attained, it is by this process, from the unity of God to separateness in the individual, and from him back again toward unity by way of human society. Scientific thought is that which rightly perceives the relationship of forms and forces in nature and in life. Through its progress the various parts of the world have been put in connection, the knowledge of one man soon comes to be world knowledge, and the nations of the world, moving toward unity of information and habits of life, are becoming to a degree alike in what the spirit of the age regards as learning. To this end we have colleges and schools; study is universal, and the atmosphere vibrates with mental activity. In this movement of life the kindergarten wins favor by its results, even while it is the few rather than the many among its supporters who comprehend the idea of spiritual being which is its foundation. Outwardly the method is simple. Based for its intellectual part upon elementary mathematics, its sequences of form and idea are clear and definite, representing with continuity the movement of law in nature, so that the scheme can be used and be of service even when presented without a full knowledge of all that it means. But

when studied by one who has the perfect thought of spirit as cause and the human mind as effect, the deep interior intelligence that led to the organizing of the method is comprehended, and the kindergarten is seen to be the means by which the earliest feelings and spiritual awakenings of the child may be met and cherished until, gaining strength, they grow into conscious thought and regulated action.

It may be said briefly that the essential difference between the idea of the kindergarten and other methods of education is that, while the school makes a direct effort to train the mind by teaching facts relative to the life of man and the domain of nature, with the idea of imparting scientific and intellectual knowledge, the kindergarten recognizes first the spirit and then its connection with nature; it gives each object because of its relation to the human soul, and, as a means by which the child can express something that stirs within himself while its ultimate intention is, through this accord of the spirit with nature, to develop the child's power of thought and its expression in industry and in language. Its three vital points are God, nature, and man. The movement is that of the soul, mortal yet immortal, passing from God to nature and back to its source; and this practice in the science of being is the meaning of the kindergarten.

The sight of nature as a correspondence to the soul has been the open vision of the seers of the world; and its elementary forms, beginning with the sphere whose centre is Deity and whose radiation and expansion are all life, have been used as symbols for soul speech since earliest time. When the child plays with the ball it is apparently the merest pastime, but to those who know, he is being set face to face with unity, as it is shown in the relation of sphere to sphere in nature, and in the relationship of spheres of being in the kingdom of the spirit.

The burden of metaphysical teaching is that man is a spiritual being, and that if he will but realize his birthright the way of power is open to him. Thus the world is beginning to repeat as a grand choral the words and phrases that, since history began, have been spoken by the mystics and wise men of earth.

But in education Froebel stands alone as the one who could at last see clearly and in full how to take as the basis of teaching the whole sphere of life, spiritual, mental, and natural, who could take the spiritual element of life as the point for departure and return; who could allow grace, freedom, and individuality, and at the same time be altogether scientific in the natural sense, using the order of form in nature as representative of spiritual method and law, yet teaching the child fundamental mathematical facts and laws, and constraining the hand to produce material results under the limitation of nature.

The kindergarten makes its way slowly because its idea of wholeness in education has to contend with the idea of separateness in the mind of man; but as this perverted and partial view gives way before the sense of man's relation to God, and of his own power through that unity of life, this method of treatment for the nature and mind of childhood will be regarded as essential for all those who from the first are to grow up in consciousness of their inner power—who are not to lose time in the desert of mistaken idea, but are to be led directly to the centre of life for a beginning, and taught to make their way from thence by the way of nature and of society toward peace and power on the earth.

# THE IDEAL OF UNIVERSITIES.

BY ADOLF BRODBECK, PH.D.

(*Second Article.*)

[Translated from the German by the author.]

THE real aim of the Protestant philosophy is mainly identical with that of the scholastic. Besides the Christian philosophy, with the Catholics and Protestants still aiming at the systematic amalgamation of antiquity and Christianity, there is a further current in the philosophic endeavors of the present age which might be called the objective historic aim. This renounces, more or less, the synthesis, and devotes itself to the scientific task of using all means of erudition, especially philology, to give a genuine and complete picture of the course of development of pre-existing philosophy, and especially to reproduce, as clearly and as thoroughly as possible, the Grecian, the mother of all past philosophies.

With the Germans, Eduard Zeller is at present the principal representative of the historic investigation of the Grecian school. This current of inquiry, which shows itself particularly active from the standpoint of scholasticism and was greatly fostered by the revival of the classical languages, and which is perhaps the strongest in the philosophic life of the present day, is also found chiefly in Germany.

The present aim of these objective endeavors consists in collecting the material—in sifting, translating, and expounding; also, in investigating the connection between the different philosophic systems in their historic and elementary relations toward one another; and, further, in proving the union of these systems with the respective factors of culture, and in representing this independently of any prejudiced school aspect. Thus will be

obtained a picture of the self-development of the philosophic conscientiousness of mankind, which is not constructed on the lines of any scheme from "above," but is obtained by investigation in a thoroughly scientific manner. Moreover, it is the purpose of these endeavors to examine what is to be found of lasting value in these philosophic systems, and to discover that which harmonizes with the results of modern science, and hence may become available for future use. The underlying motive, therefore, of this historic aim is much the same as that of the scholastic and Protestant philosophy which exists to-day.

The most recent philosophic activity of the present age indicates the birth of a self-dependent and productive system, based upon facts of nature and history recognized in a strictly scientific light. It had its origin in the inductive and practical philosophy of modern Englishmen, in the materialistic endeavors of the last century in France, and also in the aims of natural philosophers at the beginning of the nineteenth century. But the main strength of this activity lies in the direct study of nature itself. The followers of this school, who in a measure create philosophy anew—and whose methods and researches, when compared with those of the earlier natural philosophers of Greece, are seen to be but a step in advance of them—are scholars educated chiefly in the physical sciences. This aim is relatively apportioned among the philosophers of all civilized nations, but especially among the Germans, English, and French.

Among the Germans, I would mention particularly Wundt, who deserves great praise for his exact inquiries in the sphere of physiological psychology.

The present task of this modern school of natural philosophy is fourfold: (1) To lay bare the roots, especially of that feature which concerns the theory of atoms; (2) to investigate its course of development, in order to decide its relationship to all former philosophies and contemplations of the world, with regard to the historic connection and the differences of principles, and to do this without prejudice; (3) in a methodical manner to examine the degrees of probability of the various hypotheses; and (4) coolly to discuss them.

These are the four main currents in the philosophic faculties of existing universities. They may be briefly characterized as the philosophy of the Roman Catholic theologians, of the Protestant theologians, of the philologists, and of the physicists. In detail, there are of course many branches, which are to be regarded either as specifications of one or more of the four chief currents, or as combinations or amalgamations of them.

Thus Lotze's philosophy is composed of Protestant ideas and those of modern physical science: the Protestant principle being taken particularly from Leibnitz, and that of physical science from Herbart.

Conjointly, these four divisions are found most complete in Germany. Most of the non-Germanic countries show but one of these aims. In a certain sense they may be regarded as four philosophic strata, lying one above the other, like the strata of the earth, which the geologist looks upon as co-existent, although resting one upon another. Taking this view, it is probable that those countries in which, until now, only the lowest and oldest stratum (the Catholic philosophy) is to be found, will in time have also a Protestant philosophy, later a philologic-historic, and finally a philosophy of physics. Indications of this are already seen in the more complete commentaries upon the works of Kant, Hegel, and others, and their translation into the languages of other civilized nations. Indeed, it is also possible that one or another of these strata should be passed over, in order that the following stratum may be reached more readily.

That any one of these four main philosophic endeavors may absorb or annihilate the others is extremely improbable, and it certainly is not to be expected for a long time to come. That only *one* is in full possession of all philosophic truth is untrue. Each of the four has its peculiar strength, as well as its weak points. Ultimately, there are only two chief parties, the ancient and the modern. To the ancient belong the three former aims: the two Christian-antique philosophies and the historic-philologic. To the modern belongs the fourth—that of physics. The three former represent the ideal—partly the ethic-Christian and partly the æsthetic-heathen. Herein lies their strength.

The fourth aim, the natural philosophic, represents the real, resting upon recognized facts; and this is *its* strength. With this is indicated the weak point in each main party: Those of the ideal often build on suppositions which fail to stand modern scientific tests; while those of the real are frequently without sufficient dialectic training and ethical* insight to apprehend the spiritual essentials in their various branches.

The two chief divisions may therefore continue until further discoveries are made, each meanwhile learning much from the other. But the ideal of a relative uniform aspect of the world, which objectively portrays all natural and spiritual facts, must constantly hover before all parties; and in this, the common goal, which shines like a distant light to the wanderer, lies the true unity of all philosophic aims.

Liberty of teaching is now tolerably well guaranteed among all civilized nations, excepting certain Catholic and a few Protestant districts — mostly in America, Switzerland, England, France, and Germany. In countries in which the military or clerical power predominates, the liberty of scientific teaching is found to be in constant danger of suppression. The freedom of learning in philosophic subjects is of course everywhere still somewhat greater than that of teaching. Yet, as experience shows, the sphere of studies pursued through custom, and the influence of conditions surrounding life and occupation, is generally stronger than the mere impulse to acquire knowledge of pure and universal truth.

The different epochs through which the science of law has passed, up to the present, are all exerting more or less influence upon existing universities. As in philosophy, we can in general distinguish four main currents in the modern endeavors of jurisprudence at our institutions of learning: (1) the canon law; (2) the Roman law; (3) the study which codifies, tabulates, and compares the principles of historic jurisprudence; and (4) the beginnings of a science of law and state, which are based on strictly scientific facts of human nature and history.

* The Greek *ethos* signifies character; therefore, "ethic" refers to the moral culture of the mind.

The canon * law, as at present taught by Roman Catholic theologians and at universities, is, on the whole, identical with that of the middle ages. The canon law is the norm of right for the Catholic Church, which, as the legatee of the old Roman monarchy of the world, is an organization analogous to a state. With the exception of the legal university at Bologna, the canon law embraced virtually all of the juridical sciences in the universities of the middle ages, till the epoch which marked the revival of the classical languages.

From the commencement there were four chief divisions of canon law, namely: (1) the "decretum Gratiani;" (2) the five books, "Decretalia;" (3) the sixth book of the decretals given by Boniface VIII.; and (4) the "Clementinæ," which are named after Clemens V., and which were by John XXII. prescribed as regulations for the jurisconsults in Bologna and Paris. The canon law was later also entitled "jus Pontificium," in contradistinction to the Roman law called "jus Cæsareum." Institutions such as the Vienna University, however, occasionally relied upon the latter in the adjudication of their own affairs.

To the canon law are attached a great number of other writs, which are to be regarded as glosses, or as commentaries. In so far as the Roman Catholic Church is still a power in which juridical regulations of all kinds are practically in force, it may be right that the canon law is taught at universities. A kind of imitation thereof is the Protestant church law, which has existed from the inception of that institution, and is taught to students of Protestant theology at some universities.

Any real progress in this branch of knowledge, from a strictly Catholic point of view, is scarcely to be thought of. It is more a tradition of fixed sentences than a science. But the real task of the teachers of canon law is primarily the ascertainment of its origin and its connection with the former Roman law, and with the contemporary factors of the history of the church and of the culture of the middle ages; secondarily, the

* *Canon* is a Greek word, and originally signified "rule," or "law;" later, especially ecclesiastical rule or law.

settlement of the historic and elementary relationship of the canon law to forms, statutes, and views of right which have arisen in both Church and State since the close of that epoch; and, finally, the discovery of whatever may be contained in the canon law of permanent worth, derived from the nature of human society itself and from a true conception of the relations between Church and State.

The Roman law is at present taught at probably all of the great universities of Western Europe. Concerning the substance of this branch of knowledge, it forms, on the whole, a department complete in itself—which, however, occupies a practical activity in modern states only in a limited and modified degree. Its principal merit lies in its being a compilation of legal statutes, as they were enacted in the course of time by the legislators of the Roman nation, who were generally well versed in the science of practical law. This compendium, which, regarded methodically, is entirely unscientific, was completed at the end of the imperial Roman era.

In the midst of the decay of political life and the antique sciences, the juridical studies flourished at various towns of the Roman empire in the second and third centuries after Christ; but, like other departments of antique and Roman life, they soon grew completely torpid internally. During the middle ages the Catholic law had prevailed almost exclusively at the universities, being a kind of complement to theology; and about the time of the humanists, who especially revivified the Roman world, the Roman law began also to revive. It formed a salutary contrast to the canon law, and was already used by the Hohenstaufens as a weapon in their contests with the Popes. In Paris the teaching of the civil law had been prohibited since 1218. In Vienna it was a long time before the nominally existing study of the Roman law was actually practised. Since then the continually growing secular power has procured its more general admission into the universities and into practical life.

As this Roman law for a long time was regarded as a court of last resort, and even as a kind of dogma in legal matters, there

was but little opportunity for scientific development. The most that could be done, as with the canon law, was to add a kind of gloss to the existing material, and to treat cases which did not exist in the Roman law by whatever analogy could be found.

The real scientific task of those who have to do with the Roman law is evidently to reveal, as clearly as possible, its roots in the Roman civil life, and especially in the antique idea of the absoluteness of the state, and the ancient connection of the individual with the community; to show the gradual institution of the Roman law, beginning with the ten tabular laws, and through this to expose the interaction of all the factors of culture; to collect, sift, and arrange, as well as possible, the preserved remains of other features of the juridical life of the Romans; to settle the historic and elementary relationship of the Roman with the canon law, and especially with the Catholic Church; to prove comprehensively its influence upon the development of the study of law in modern juridical life; to show clearly and thoroughly the connection between the Roman and the ancient and modern German law, and also that of other civilized nations; and, finally, to determine how much of it might be acknowledged as lasting truth, because derived from the true conception of law and from the nature of human society.

In addition to the study of the canon and Roman laws, there is a further current in the juridical endeavors of the present age which we may call the objective historic aim. This renounces, for the present, the direct practical employment or systematic arrangement of its material, and devotes itself to the scientific use of the philologic and historic methods of inquiry to revive the Roman law, which had hitherto been petrified into a sort of dogma; to comprehend it simply as something developed under quite definite conditions, and modified in the course of time; and as far as possible to reproduce it completely and clearly as a living organism. This current—already made possible and somewhat spread through the study of the classical languages—has come into full activity since the

beginning of our century, during which period it has had its main supporters in Germany, among whom are the renowned Eichhorn and Savigny, historian of the Roman law during the Middle Ages.

To this historic treatment naturally must be added that of the German law, including the legal rules, statutes, and views hitherto formed. Indeed, in Germany one authority has already in the last century gone back to the old German law and custom; and the later works of the theoretical and practical lawyers are intended to re-establish the national factor, as is being attempted in other countries. Hence, the whole may in future produce a picture of the true development of the principles of right in the national life of ancient and modern times.

But the real undertaking which makes this historic inquiry scientifically valuable, is to compare these facts with one another, to select and define those which have a common basis, to judge everything by the standard of right, and to determine that which is of lasting value.

The later juridical endeavors of the present day suggest the inception of a more comprehensive, independent, and productive jurisprudence, based upon a methodical investigation of the facts of real life and history. The beginnings of this aim already revert to the keen-sighted and practical philosopher, Hume; to the socialist, Adam Smith; and in part to the juridical, philosophic theories of Kant and Hegel. The chief strength of this inquiry grows out of the direct and exact study of life itself—its requirements, intercourse, and products.

This aim, which in a certain sense creates jurisprudence anew, runs parallel with that of the Greek political theorists, and is similar to that of the Roman teachers of law; in fact it may be regarded as a higher stage of the latter. The exponents of it are men who have been educated chiefly in technical and practical spheres. Indeed, it is probable that this idea pervades all civilized nations; but it has had genuine representatives, since its inception, in such men as List, Schäffle, and Mohl. The politico-economic sciences are already taught in

part at the great universities, and to some extent at the high technical schools, such as those of Stuttgart and Munich.

The true scientific aim of this modern jurisprudence, or state science, of which thus far only its theory of political economy is relatively developed, is to disclose the roots of its own origin, with especial regard to its fundamental principles, such as property, value, rent, etc.; and to examine their soundness. It has also to investigate its own course of development, to determine its historic and fundamental relationship to pre-existing ideas and systems, and gradually to grow into a complete system of sciences comprehending the social aspects of the race and the true law of life in all its branches. The acknowledgment that for this purpose the boundary lines of a narrow, egoistic, national principle must be broken, and that there also is a universal compact which includes that of individual nations, has already shown itself in the rudiments of a theory about international law. *

These, then, are the four main currents in the juridical faculties of existing universities. Of course there are various branches, which are to be regarded either as individualizing some one of the four, or as a unification or intermingling of them all. These chief currents may be considered as four stages in the development of juridical science, which, however, co-exist with one another, although originating in different epochs, because the preceding phase did not cease to exist when the succeeding stage arrived. This development may be compared to a palm-tree, the old leaves of which do not immediately fall off when the new ones begin to sprout, but merely fade and droop, and even then are of benefit to the tree, causing it to appear stately and complete. When the leaves are quite dry, they fall off in obedience to a law of their own nature, having no further connection with the product.

It is to be hoped, however, that the newest scientific aim, for purposes of both theory and practice, will soon extinguish the others; yet everything is here in its infancy, and there are few really firm points in it. As with philosophy, at the bottom

* One of the first authorities on this subject is Bluntschli.

of this endeavor there exists the rivalry between the ancient and modern schools. To the former belong the Canonists, the Romanists, and the exclusive nationalists, who wish to go back only to the historic national law; while to the latter belong the national economists, including the statisticians, the socialists, and the scientific theorists of international law.

But the common aim of all existing currents of inquiry is the gradual development and individualization of the idea of right. With most students of legal science, however, a knowledge obtained by mere memory is the predominant desideratum.

We shall next discuss the growth of the physical sciences—their dogmatic, semi-dogmatic, objective historic, and exact scientific aims—and explain some fundamental questions regarding universities in general.

# PSYCHIC VIEWS OF INFANT PRODIGIES.

BY J. EMERY McLEAN.

THERE are certain subtle forces of nature which are commonly overlooked, but which upon examination are ever found to be most fascinating in their operations. The ancient Greek and Egyptian philosophers made these forces a life-study. But the glory of their achievements in the realm of metaphysics was somewhat dimmed by the then growing materialism which culminated in the Dark Ages. While many of the fruits of their investigations have been transmitted through successive centuries to the people of the present day, the resources of natural law, as discovered by these philosophers, are to the modern world almost a sealed book.

It is conjectured that the laws of nature have been projected by centrifugal force, and therefore cannot vary or deviate from their course. All subordinate activities in the universe—minor expressions of these laws—are necessarily characterized by the same immutable principles. Occultism is a study of these forces and of their natural operation, whereby various psychic phenomena are made manifest on this plane of life. It is therefore a natural science.

All things pertaining to this abstruse philosophy were viewed by the sages of old in a different light from that of the savants of the present era. The ascetics of past ages became familiar with the truths of the occult that its benefits might be transmitted to posterity; to-day many investigators study its phenomena for pecuniary profit or for the gratification of personal vanity. The applause which the world invariably accords to the producer of the apparently abnormal is an incentive which gives rise alike to laudable and reprehensible motives of research. Yet the knowledge obtained in these more material

ways is but the husk of truth—the kernel of fact remaining still unrevealed. Occultism aims at the removal of the husk and the disclosure of nature's (so-called) secrets.

The reintroduction of this psychic science into the affairs of men is like projecting a bomb over the ocean. It strikes the surface, explodes, and causes a vast upheaval of previously unruffled waters. The shell sinks to the bottom and becomes embedded in the sand, but one more thought has been set adrift upon the troubled sea of human reason. The disturbance of the waters may subside, and all apparently become calm; but the thought has been projected, and must inevitably proceed to ultimate fruition.

To the ordinary mind, incapable of deep reasoning, some objective phenomenon becomes necessary as a manifestation, in presenting any form of truth; but to the thinking mind occultism presents a high order of metaphysical philosophy. To earnest students it is but an invitation to enter the open doorway of the higher realms of reason, and to learn for themselves of the great truths therein revealed.

The knowledge which results from a correct apprehension of occult laws and forces is of the most subtle order, and appeals only to the finer faculties of the human mind—faculties frequently neglected because misunderstood. This is the reason why physical phenomena are necessary to attract the generality of mankind. The few who are capable of plunging at once into the higher philosophy of the subject, can do little more than bequeath the records of their investigations, inspirations, and revelations to a possibly unappreciative posterity. By the Greek philosophers—Socrates, Pythagoras, Plato, and their contemporaries—doubtless these difficulties were recognized. "Many are called but few chosen." The philosophers of all ages are invariably the "chosen," because by them has been acquired the higher intellectual illumination. The highest "gift" comes only through acquirement.

In the human race the great law of evolution is everywhere typified; consequently, the highest type of man extant upon this earth is but the result of unbroken ages of development.

It is an esoteric few, therefore, who through this natural process have become the leaders of men, by virtue of their superior mental development and the loftier spiritual insight thus acquired. To such individuals belongs the credit for the discovery of occult laws.

Of this science there are various forms, the most common of which are clairvoyance (clear-seeing), with its attendant branches; clairaudience, or the sense of hearing inaudible voices; and telepathy, or thought transference. But the degree of animality yet remaining in the human race requires that at present the physical shall take precedence of any higher phases of action. In a further stage of development, when the natural laws of evolution shall have been recognized more widely, the spiritual side of man will be in the ascendant, and he will naturally turn to the higher philosophy for these truths which his soul demands. Telepathy will be then a constant practice, and thought carried on the " wings of the wind " will be purposely transmitted to every quarter of the globe.

To some minds, occultism is difficult of explanation; but, like all natural phenomena, its effects may be described simply as resulting from a union of unseen forces. The theory of evolution plays a most important part in the egoism of human life. To lay bare this fact the innermost recesses of man's understanding must be reached. The deduction of logical conclusions from demonstrated facts is more or less affected by the delicacy of the mental mechanism through which ideas are infiltrated. The more minute the mechanism, the finer may be the subject-matter dealt with. The wonderful structure of the human mind is capable of almost infinite development, and the delicate intricacies through which thoughts from a higher plane must be first transmitted suggest the difficulty which some find in recognizing the occult. As these thoughts are handed down through the different gradations of earth life, their garb must become adjusted to each stratum of mentality when it is reached. Hence, what would be easily comprehensible to the higher intelligence of man would utterly fail of its purpose if sought to be projected on the lower orders of being.

This is why psychological manifestations must first be presented to the masses in concrete, physical form. Through this means the understanding of the lowest element of evoluted humanity is reached.

But there is a spiritual as well as a physical evolution. The right-minded psychologist recognizes progress as a *universal* law, with perfection as its goal. Toward this point we are all tending, and the power of promoting or retarding our progress is in our own hands. Along certain lines some have already reached great heights. This is conspicuously noticeable in the phenomenal talents often displayed by children, to account for which many explanations have been offered by physiologists and others, without intelligently accounting, however, for any but the simplest facts of this most interesting subject. Before stating my own convictions concerning the matter, it might be well briefly to outline a few of the theories frequently advanced.

According to spiritualists, infant prodigies are of three classes: (1) the heaven-born genius; (2) the child "medium," who performs his or her wonderful feats under spirit control; and (3) the infant in whom both these attributes are united. By the sum of these three factors these people account for the epidemic of infant phenomena which marks the present era.

Genius *per se* is frequently attributed to inspiration. Being inborn, it attracts to its organism certain chemical properties without which the divine quality cannot be externally expressed; and while these investigators accept the axiom that geniuses are always "cranks," by them the fact is ascribed to that peculiar formation of the brain by which certain influences are excluded while other qualities are abnormally developed. For example, the artist or musician, who has attained pre-eminence in his profession, as a general rule is fitted for only the one calling —thus showing, according to spiritualists, that the brain has been cultivated from one standpoint alone. This, in a certain sense, is regarded as unfortunate, for it excludes from the individual the enjoyment of much of the beautiful in life. They point also to successful business men—especially those of the old school—and find them analogous to the artist and musician:

their existence is dominated by close application, thorough study, and constant adherence to a central idea.

The infrequency with which genius with the brush and palette makes itself manifest in the infant is explained by the statement that art of that nature appeals chiefly to the eye. With music it is different. The sweet sounds permeate every fibre of the body. They appeal to the harmony of the soul, thus carrying the child's imagination up to higher flights of fancy. This accounts in a great measure for the numerical preponderance of infant *musical* prodigies—as were Haydn, Liszt, Rossini, Mendelssohn, Schubert, Cherubini, Paganini, and Beethoven.

We have also occasional infant mathematicians, which spiritualism places in the second-named class. Their feats, we are informed, result simply from the brain of the child being possessed by a higher intelligence—one who, while on earth, was skilled in mathematical calculation. The infant orator is said to belong to the same order of peculiar beings. In fact, there are scores of infant prodigies displaying remarkable powers along various lines of thought and action, each and all asserted to be controlled by unseen personalities.

It is insisted that the added power of another's soul in the infant prodigy makes him the creature he is. It is seldom, however, that either he or those about him realize this power; or, if so, they are unwilling to acknowledge its source. Such concession on their part, it is said, would destroy the individuality of the child who receives the inspiration.

But just here arises the question: Inspiration by whom or what? Is the mind which inspires the infant universal or individual? If the latter, why are its functions limited to music, oratory, and poetry? Why can its possessor give no other evidence of his identity? It would seem, indeed, that there must be an end to unsolved mysteries, mysterious disappearances, the losing of valuables, the keeping of secrets, and the harboring of doubts, if the wires of communication between individuals in the two worlds are properly laid. The statement that "dead men tell no tales" must be removed from our nineteenth-cen-

tury book of proverbs, if death is no barrier to our mutual intercourse with regard to worldly matters.

The boy Hoffman, whose performances on the piano astonished American audiences a few years since, was said to be controlled by the spirit of Mozart. If so, who controlled Mozart, who was a phenomenal infant himself while on earth? If self-development is the object of our being, why this favoritism in the matter of advantages? And how are we to recognize original genius?

In the discussion of this subject, of course, our materialistic friends are also ready with an explanation: "Pre-natal influence" is the key to the mystery. While it is undoubtedly true that, immediately after conception and to a certain extent during the period of gestation, the mother's mind may influence that of the child in such manner as to produce what is known as a birth-mark, and even to create tendencies and predilections in the character of her offspring, yet this argument falls far short of accounting for the world's geniuses.

It is well known that this process involves an abnormal condition in the mind of the mother—such as intense fright, joy, despair, or frenzy, violent admiration, or extravagant hallucination—to produce the phenomenon in the child. "Like begets like," and therefore the infant should reflect precisely the maternal bent. But the parents of "Blind Tom" had never seen a piano till their child had displayed his talent, which he did the very first time his groping fingers came in accidental contact with an ivory keyboard.

In occasional families some form of apparent genius displays itself in nearly every member. By materialists this duplication is attributed to certain chemical preponderances in the bodies of the parents. The father may be the gifted one, and the mother to all appearances an ordinary person, and *vice versa;* but it is the union of the two which is said to form the elements necessary for the expression and transmission of the parental gifts.

Again, we are told that remote heredity has a great deal to do with this class of phenomena. A certain talent may have

been displayed generations back, lain dormant for years, and finally through the accident of chemical affinity the hidden blossom may spring forth into a full-blown flower. This is frequently shown in cases of very ordinary, commonplace parents who bring forth remarkable progeny, thus illustrating one well-known fact in nature: the majority of our great men have been of lowly birth. Ancient history teems with such instances, which were always ascribed to the miraculous—an adjective which I agree with the spiritual philosophers in refusing to employ.

The truth with regard to so-called prodigies, among either infants or adults, is that the phenomenon is only apparent. The display of genius is but the effect of a law as natural, inviolable, and unchangeable as that of gravitation itself. That law is *reincarnation.* The fact that our lives are given expression on this plane *once* denotes the possibility of our living here a hundred or a thousand times; and the modicum of knowledge we gain in only one life implies its necessity, if we are to become thoroughly rounded out and intelligent beings.

While the materials which compose our bodies are found on analysis to contain nothing of a permanent or enduring nature, and in fact are entirely renewed every few years, yet in our possession of *minds* there is evidence that we are something more than gross matter. Mind is a unique substance in that it does not change into other forms. The proof of this lies in the fact of memory. Were it not so, we could remember nothing more remote than seven years back at the farthest. That non-physical "something" is what occult students recognize as *soul*, the ego—the real man; and in transcending the limitations of matter, it reveals its eternal and immortal character—a revelation of Deity, its Creator.

Creation implies knowledge, as well as power; and the consensus of human testimony is that the only sure way to acquire knowledge is through experience. In threescore years and ten a human being can undergo a wide diversity of joys and sorrows, but how much actual knowledge has he gained? With second childhood he seems to have arrived almost at his

starting-point, when the change called death takes place. What, then, becomes of the deathless soul? It returns to its native spiritual habitat to assimilate the experiences through which it has just passed. This act has its fitting counterpart on the material plane. As the stomach digests the food it receives, and as the mind digests the ideas it conceives, so the soul digests the experiences it gains. As the result of the physical function is bodily strength, and that of the mental process is knowledge, so also the fruit of the spiritual operation is wisdom.

To acquire wisdom, then, is manifestly the primary purpose of human existence, and this means perfect knowledge. To what degree of perfection can man attain during one period of life on earth? Plainly infinitesimal, even along a single line. Hence, in a succession of embodiments lies his only opportunity to progress. This scale has an infinity of divisions; and, like all spheres, it contains an infinite number of circles. When the soul has passed once around the line of a single one of them, it has reached the culmination of a series of related experiences: though it may have required thousands of years and scores of incarnations to effect the result—perfection. Still, humanity is so vast that almost every year marks the completion of such a cycle in the life of one or more persons. These individuals, when the ultimate is reached coincidently with the soul's final embodiment in that series of expressions, we are accustomed to call prodigies; but the term is a misnomer. They are simply reapers of what they have sown in accordance with natural law, whether the reaper be a Raphael or a Rubinstein, a Patti or a Pericles, a Swedenborg or a Shakespeare, a Cicero or a Christ.

But it sometimes happens that the "infant prodigy" ceases to be a marvel on attaining manhood; *i.e.*, he reaches the culmination of one line of endeavor and begins an entirely new series during the same embodiment.

The question of recalling previous incarnations is often perplexing to students of this occult law. Metaphysical philosophy recognizes mind as soul expressed; and though memory

is undoubtedly a faculty of the mind, it is not always conscious. It has sub-conscious and super-conscious phases, and it is naturally in the former that the records of past experiences are stored. When science ceases to consider the material body as the man, and the gray tissue of the brain as the mind, it will acknowledge *soul* as the ego, and the possessor of a memory which is eternally conscious, though not always accessible to the phase of mind embodied in the flesh at any given time.

It is not literally true that man's advancement is due to his improvement on the work of those who have gone before him, but rather to the augmentation of his own previous labors. The startling and often depressing diversity which exists in the conditions surrounding different members of the race, and which gives rise to so much pessimistic oratory and literature, in the philosophy of reincarnation is justifiable and explainable: The beneficiaries of fortune have heretofore changed places with the victims of adversity, or they will do so hereafter. Fate is no respecter of persons.

The "infant prodigy" is but a graduate from the spiritual College of Experience.

# THE RELIGIOUS TRAINING OF CHILDREN.

BY ABBY MORTON DIAZ.

(*Second Article.*)

WHAT is religion? Hearing it always spoken of as referring to the One Universal Cause, we may naturally wonder how this matter is regarded in other parts of our common universe, not alone in that small portion occupied by our solar system, with its Jupiter, Saturn, and the rest, but in the infinitude of fixed stars and their planets, and in all the worlds existing beyond our telescopic vision. As the Source of this infinite manifestation is omnipresent Mind, we may safely infer that from this Source mind everywhere exists; and, further, that proceeding therefrom it will be likely to do elsewhere what it does in our small speck of a world—*i.e.*, strive for a conscious union with its Source.

True, we cannot know; but with us religion seems so narrowed, so materialized, by the restrictions and forms of ecclesiasticism, that somehow we can have more breathing room by considering it co-extensive with the universe.

It seems good, however, to find everywhere a surety that this world with all its belongings is not doing itself, so to speak, but that it has a producing Cause—a somewhat other than appears—immanent in all, and to which, or whom, we as individuals stand in the relation of the created to the Creative, existence to Being, sustained to the Sustaining. To this unseen Presence we ascribe what alone seems sufficient unto its full manifestation—namely, the infinitude of wisdom, love, power, strength, intelligence, harmony, good—all united in the one word God. In the Hebrew this word signifies Being, Life; to nourish, to sustain, to pour forth energy; a power going forth,

entering into, setting up motion, ruling, guiding, causing to revolve. From the same root are derived words which signify brooding; the act of a mother nursing her offspring; the principle of motherhood.

In all times and places, people have striven for a consciousness of union with this omnipresent Cause. We have from the Greeks: "There is but one Being. . . . author of life . . . energy of all things. One universal soul pervading the universal sphere." Hindoo: "Consider all things as existing in the Divine Spirit . . . supreme, omnipresent Intelligence pervading all. . . . All things in the universe are merely the primeval heart of Buddha. This heart is universally diffused and comprehends all things within itself. The Lord, existing through himself, of whom and through whom all things were, are, and will be." Egyptian: "God, the beginning, the One Father, the Spirit who animates and perpetuates the world." Mohammedan: "God is the All." Our own Scriptures: "One Father, of whom are all things."

In regard to this divine life in *man*, we have in our Bible: "It is the same God working in you all. The tabernacle of God is with man. Ye are builded together for a habitation of God in the Spirit." Hindoo: "I am pervaded by Thee; Thou containest me. Within, beyond, my God existeth. In thee, in me, in every one, the Lord of Life resides." Persian: "Soul of the soul, intellect exists by Thee." Dr. Channing: "The everlasting Father, quickening, sustaining, renewing us." Theodore Parker: "As God fills all space, so all spirit. Thou art nearer to us than we are to ourselves." Emerson: "Man rests upon the bosom of his God, and draws, at his need, inexhaustible power."

Statements of this nature, expressed in the Scriptures of the different peoples, are known as their religions. None show need of creed or formalistic service. They have no formal significance. They are of the spirit, and concern man's inmost. The word *religion*, aside from the thing itself, has been variously defined. According to Cicero it signifies "to re-read." Another ancient authority gives for the meaning, "to bind back

to God." Dr. Watts defined it as "duty to God." We are told in our Scriptures that man is patterned after the Divine.

Now, as to these meanings, we may well say that each human life should be such that observers may there "re-read" the divine pattern inscribed on the heart. We may state also that, for this complete outliving, the individual human being must turn inward from the outer, the sense-life, and feel consciously "bound back" to the Father, or Begetter—that which gets us to be. And we may further say that duty to God requires a complete showing forth of the divine pattern, and that lack of this completeness is irreligion—actual sin—the word *sin* meaning, to come short of the mark. "We have all sinned and come short of the glory of God;" that is, we have all failed of showing forth the gloriousness of our divine possibilities.

Religious training, then, is so to manage, to train, that the God imprint on each child shall be revealed. How shall this be done? Obviously not by teaching that this innermost Presence is far off, up above, looking down; nor by making this far-away God a convenience in answering unanswerable child-questions—as God did this, God did that, God will feel thus and so. A little girl, asking about her deceased baby brother, was told that God had taken him up into heaven, the idea being given that heaven was somewhere above the sky. Soon after the birth of another boy, her mother noticed that in saying her evening prayers the child mentioned every member of the family except the baby. "But why not pray for your little baby brother?" the mother asked. "Hush!" whispered the child, "I don't want God to know I've got another little baby brother." She evidently had an idea of magnitude, of far-offness, and of an unearthly sort of Being, somewhere, with unlimited extension of the sense of hearing as well as capacity for taking away children.

Man is said to be created in the image of God; but we may as well say that God has been made in the image of man, for it is certainly the case that man everywhere has carried to infinity his own highest conceptions, and called that infinite GOD. This, indeed, is a necessity of the case. But let us take what

is really our highest. By this, our present conception of God is infinite love, intelligence, truth, power, wisdom, good, strength, life. Our duty to God, then, is to let these appear in character and conduct. In the religious training which will accomplish this we are not to consider the child as a receptacle to be filled. We are not to put anything into him. The divine germ is there, awaiting development. How shall we aid this? Is it by telling him if he is naughty God will not love him, or will send him to hell to be forever lost? Or must we make him afraid of God? Clearly this cannot be the way. Fear can never develop love. Nor will the intellectual methods of learning texts of Scripture be effective, nor yet repeating the Golden Rule, or the Ten Commandments, or answers to questions contained in the Catechism.

What is the divine method as seen in nature? It accomplishes by working from within outward, not from without inward. The inmost desire of a pine, we will say, is to be a pine. This is its ideal, its religion, or duty to its Creator. In a nursery of plants their training does not consist in putting anything into them. What they can be and do is already there in embryo. It cannot be supplied. So of our nursery-ground of young human plants. In each are divine possibilities. Our part is to aid in their development, and our first move is to gain that co-operation which in the plant seems automatic. Like the nurseryman, we must work *with*, not *upon*, our material. And how can this intelligent co-operation be secured? Interest the child in his own perfection. Lead him to desire this as he desires of a plant in his garden—that it shall be, and do, its best. He would have it gain a full and shapely growth, and express its utmost possibilities in foliage, bloom, and fruit. Wisely trained in this line of thought, a child would be as much disturbed by finding a blemish on himself, as to discover that a spot was soiling his white lily.

Every child enjoys perfection. A boy is pleased to see perfection in a jackknife. The better its steel, the keener its edge, the nicer its finish, and the more things it will do well, the greater his pleasure. The girl, likewise, is pleased to see a

superior kind of doll. The more life-like its countenance, the sweeter its smile, the more *real* its ringlets, the more shapely its limbs, the more gown-like its dress, the more things it can do well, and the more closely it corresponds to a live child, the greater her pleasure. So of any tools or toys; also of fruits and flowers. A perfect apple or rose causes involuntary admiration. In a story, the child is pleased with the brave boy—the truthful, the kind, the honorable, the helpful, the generous, the intelligent; and the brighter these qualities shine out from a dark ground of circumstances the greater his admiration.

It may be said that this is no more than natural. But what do we mean by natural, other than that such is his nature? He responds to perfection because it is his *nature* to do so; and what is this nature but a manifestation of the Divine? Even a boy possessing opposite qualities is compelled instinctively to appreciate the good ones in others. Why not take advantage of this natural aid, and, by wisely thought-out methods, induce the little one to make himself the kind of boy he can approve? In this we can always trust nature as a compelling power. No boy will be able to approve of himself if that self be unworthy his approval. Thus we have an almighty force on our side, if we will but recognize and work in line with it.

Begin early, say the trainers of animals and of plants. Likewise, with children begin early—that is, before they can perceive that anything is begun. It is the unconscious influence that tells. Not even grown people like to know that somebody is trying to do them good. To a very young child a mother could say: "My dear, suppose you make yourself just such a little boy (or girl) as you would like to play with and stay in the room with. You know what kind you like best." This could begin a profitable talk, and it might be further suggested —"for you know you will have to stay with yourself day and night as long as you live; and as there can be no separation you will be more comfortable by making yourself the kind of companion you can enjoy. It would be unpleasant to be obliged to take for a constant playmate a person you disliked or despised—how much worse were that person yourself!"

Just here a child incident related by a mother is apropos: Her daughter of four or five years told a falsehood. She said to the child, "What a pity! for this makes a dark spot on yourself." Hearing this the girl began to cry. "But, my dear," said the mother, "if from this moment you speak the exact truth the dark spot will go away." This comforted the child and gave her inspiration. How much better some such method as this than the customary one of saying: "Oh, what a naughty girl! Now God won't love you," or "God will punish you," or "if you do so, you will not go to heaven when you die!"

In regard to the matter of interesting the child in its own perfection, it may be asked, Is this religion? Surely. Is not God perfect? And is not the child created spiritually in the image and likeness of God, thus bearing the Divine imprint? And is it not religion that this *inmost* of the child be shown forth? Is not this "duty to God?"

A question is sure to be raised concerning the ability of a child to tell right from wrong; but it has already been shown that as soon as he is old enough to hear a story he approves the good, the true, and the lovely. As to how he does it, there is no better answer than—because it is his nature to do so.

It is usually at about this time that the child, having heard various allusions to "God" by various people, begins to ask those unanswerable questions so perplexing to a mother, and which are often answered by statements having no foundation in knowledge. Now, as in all the world it is only we humans who are spiritually one with the Divine Cause, it follows that all God-knowledge must come through our own innermost. This guide is called conscience. We are spoken of as being guided by its voice. Of a penitent wrong-doer it is said that he is "conscience-stricken." Of a doer of right that he is "conscientious." Now, what is conscience? When that earnest seeker, Madame Guyon, asked her spiritual adviser, "Where can I find God?" he answered, "Look within." And, indeed, in what other direction can we look, since it is by the spirit that we are allied to God? God-seekers in all times and places

have thus found and spoken. This inner witness, this voice of conscience, is the voice of God. And can there be a surer guide?

Suppose, then, we answer our young questioner, our child God-seeker, in this way: "My dear, when you hear of two children and their different ways, you do not have to be told which is the right and which is the wrong way. You do not even ask. And when you yourself speak in a kindly or unkindly way, there is an inner something which lets you know which of the two is the good way. You do not hear this something; you do not see it; you cannot touch it. It speaks without the common kind of voice. But in its silent way it informs you of the difference between right and wrong. This inner voice, which you cannot physically hear, but which lets you know, you may call the voice of God; and the more earnestly you listen the more plainly it will speak. Is it not good that children and all of us have so kind a teacher?"

The child may not fully understand—does any one? But of the two directions—within ourselves and a special place located above somewhere—we have set our young questioner in the true one. To bring a child under the rule of this inner Voice does more for him than to answer his question. It establishes within himself an ever-abiding tribunal, clothed with authority from on high.

Next we will consider what would come from bringing all children into obedience to this Law written upon the heart, and how we may advance still further in our religious training of children.

# THE HIGHER ASPECTS OF HYPNOTISM.

BY W. J. COLVILLE.

THE discoveries made during the last quarter of a century, concerning the susceptibility of human beings to moral treatment, are so revolutionary in their effects upon discipline that we now rarely hear advocated the modes of punishment which were universally in vogue before the new *Renaissance*. The new psychology differs radically from the old by reason of the greater familiarity which it shows with the true nature of the men and women with whom we seek to deal. To claim newness for the present psychologic attitude would be unwarrantable, were we discussing the question from the standpoint of archæology; but if the theme be treated from a popular point of view, "the new psychology" is not in any sense a misnomer.

A singularly fascinating aspect of the general question is the philosophy of mental suggestion. This topic cannot be well considered apart from hypnotism, about which great interest centres at present. Hypnotic suggestion, strictly speaking, is only one form of suggestion—by no means the highest. The word "hypnotism" is derived from the Greek *hypnos* (sleep), and is therefore incorrectly used when employed to designate a condition into which sleep does not enter.

Aside from hypnotic suggestion, simple suggestion enters largely into the practice of all phases of moral and mental treatment, and to understand what suggestion to make in a given case is essential to success in the practice of mental therapeutics. If one person suggests a course of action to another, it is logical to conclude that he supposes the other to be both willing to receive and capable of acting upon it. Willingness to receive a suggestion, however, does not always imply

conscious desire to act upon it; it does mean, however, sub-conscious willingness, or conscious assent located in the sub-self. This hidden willingness, pertaining to sub-conscious mental activity, belongs to a realm where all are fundamentally alike.

Our essential agreements are comparable to our anatomical and physiological resemblances, which are always vital, despite the number and variety of superficial dissimilarities. If it be conceded that each one desires that which is for the highest good, the entire subject of suggestion is presented in a new light, entirely at variance with the pessimistic conclusions of those who are always seeing danger whenever the thought of mental suggestion is presented to them.

The higher aspects of hypnotism, properly apprehended, may be considered as those which are related exclusively to honorable transactions between moral persons, whose experiments are conducted either with the distinct end in view of conveying some beneficial influence from one to another, or of clearly demonstrating some problem in psychology or mental science.

Taking, then, the word *hypnotism* as it stands, let us consider the usefulness of sleep induced by mental methods. Insomnia being itself a disease, as well as the result of disease, and the cause of still more serious inharmony, there will always be a large number of patients, applying either to physicians or metaphysicians, who are confessedly in need of sleep and consciously desirous of obtaining it. This numerous class of persons can, in a certain sense, be treated with hypnotic intent at their own request. To hypnotize such people is not clandestinely to exert an influence over them against their will, or even without their consent, but to work in answer to their demand to remove whatever obstacle has hitherto prevented them from enjoying the blessings which flow from peaceful slumber.

The radical distinction to be made plain at this point, between legitimate and illegitimate hypnosis, is that the former respects the sovereign right of individual liberty, simply responding to a preferred request, while the latter is an impertinent,

domineering attempt to coerce another into blind submission to the hypnotizer's will. In treating cases under this head, the simple affirmations, "You can sleep," "You are sleeping," "You sleep soundly," etc., are all that is required; but in order to render such utterances effective, no matter whether they are silently or orally pronounced, it is necessary that whoever uses them should feel intensely the force of the words he employs, as much depends upon the firm quality of thought embodied in the utterance.

For at least nine-tenths of humanity, eight hours' natural sleep out of every twenty-four is generally regarded conducive to mental and physical health; therefore, whatever interferes with natural entrance into the somnolent condition is of the nature of disease, and must be removed before a normal condition can be expressed.

In such cases the hypnotist and subject mentally co-operate in the fullest sense: their desire is a unit, and one simply assists the other in fulfilling his own request. In surgical cases, where hypnotism is employed as a substitute for anæsthetics, the relation of the operator to the patient is not essentially different, for here also there must be conjunction of desire to secure the best results; and as many persons are afraid of chloroform, cocaine, and other deadly drugs and vapors, they gladly apply for rescue from these things to a simple, healthy, mental agent which lifts them above, instead of sinking them below, their ordinary plane of waking consciousness.

When treating of the higher phases of this subject, the many well-attested facts brought forward by numerous authors who have recently given the matter close attention should be borne in mind. Most of these point to a condition in which the entranced sensitive is temporarily liberated from the usual bondage of the senses, and shows forth the true ego or higher self, which on the mundane plane of observation only rarely discloses its beauty of character. If the prejudice against hypnotic experiments were to subside, and its fancied dangers to disappear, it would soon be discovered that, in the hands of upright men and women, this subtle force of suggestion would prove itself

a useful accessory in all branches of therapeutics and in reformatory as well as educational activity.

The question now arises whether there is really any subtle force or fluid proceeding from the hypnotizer to the subject, designated by Mesmer as "animal magnetism," and by Baron von Reichenbach as "odic," or "odyllic," force.

A very reasonable theory entertained by some distinguished students of mental phenomena is, that whenever a brain-centre is aroused to unusual activity, there is an efflux from that centre which can be communicated by influx to any receptive person. Animal magnetism is not the right name for this force. Human electro-magnetism, *vril*, and psychic force are all better terms, and express the idea far more correctly. Bulwer Lytton's term *vril*, employed so frequently in "The Coming Race," is a word clearly derived from the Latin *vir*, a superior type of man to *homo*, the common animal man. "Virile" and "virility" are words from the same root which deserve better treatment than they usually receive. To use them justifiably, bearing in mind their derivation, would be to apply them exclusively to those loftier human states which distinguish superior from inferior grades of humanity.

If we were considering the lower phases of hypnotism, attention might be called to instances of crime committed under hypnotic influence; but these only show that weak-willed, undeveloped, immoral persons may be induced by mental suggestion to give expression to their own unbridled propensities. *Only two classes of persons can be influenced for evil under hypnotic pressure:* first, those who are criminally disposed and only waiting opportunity to gratify abnormal propensities, and secondly, those who are so weak and irresolute that they can at any time, in any company, be led unresistingly in the wake of stronger mentalities than their own.

According to the testimony of the most thorough-going investigators, the relation of hypnotism to crime is by no means great. For this encouraging conclusion we are indebted to the very constitution of the universe, as well as to the essential nature of humanity. It is no great triumph for a would-

be professor of black magic to make some ignorant, half-imbecile person his mental puppet; nor is it any great revelation of the danger likely to result from a fancied black art, that some dishonestly disposed person can be made to purloin articles and secrete stolen property. Such phenomena, though disagreeable in themselves, are very instructive to the practical student of psychology, because they throw light upon the real causes of such phases of misconduct as can by these processes be made plainly visible.

Leaving this low ground, and dismissing the topic of aberrant manifestations of mental power, let us return to our theme, and consider a few of the arguments favoring the conclusion that *orderly* hypnotic experiments are much more readily conducted than disorderly ones. The point to be insisted upon just here is, that man, being furnished by nature with an ineradicable instinct for self-preservation, will at all times instinctively act to protect himself from threatened danger. This provision of nature is no less apparent on the subjective than on the objective plane. A second consideration, based upon a known order of nature, flows from an instinctive desire for improving our condition, as well as merely preserving our existence. This instinct of self-improvement, coupled with the universal instinct of self-preservation, when logically followed from premise to conclusion, proves man far more amenable to friendly than to adverse suggestions.

When the public mind has sufficiently recovered from the effects of its one-sided view of contagion, the actual facts with regard to infection will stand out in clear relief. There is a great fundamental law of nature embodied in the theory of possible contagion, but the popular view of this law is greatly in need of redemption. Good suggestions may possibly be found contagious, as well as colds and other ailments.

Having thus far sought to clear away some of the most formidable and commonly expressed objections to the legitimate employment of hypnosis for curative and educational purposes, let us look a little more closely into the nature of the sleep induced either by silent suggestion or by verbal utterance, as

the case may be. Several who have given the subject prolonged and careful attention state it as their conviction, based on the results of repeated experiments, that there is no appreciable difference between ordinary and hypnotic slumber. So closely do these two states accord that they are regarded by competent experimentalists as practically identical. This attitude toward hypnotic results leads to the conclusion that hypnotic procedure may in some instances prove an adequate remedy for insomnia. If this be so, it follows that instead of administering opiates, regarded as dangerous even by the medical profession, the part of wisdom would be to overcome sleeplessness by friendly suggestions of a character calculated to induce normal repose.

While the ground of non-interference with the rights of individual will seems firmly established so long as the suggestions made are clearly in the direction of fulfilling one's own desire by removing obstacles, yet when we approach another branch of the main question we may find ourselves in a little deeper water; but we venture to decide that this deeper current is also clear and not dangerous, though skilful steering of our bark may sometimes be required.

Interested as all right-minded people are in the prevention of crime and the vanquishing of error, we are certainly more than justified in seeking by gentle, persuasive means—such as mental and moral suasion—to endeavor to awaken the better impulses within those whose present tendencies are toward their own injury and the disruption of society.

No jurist would condemn the use even of force to prevent crime and protect property, because the individual freedom of no one extends to a right to injure another. No man has the right to beat his wife, and no woman has a moral right to flog her children. To curtail lawlessness is not to restrict liberty, but, instead, to respect the right of general freedom.

Just here an incident comes to mind which serves to illustrate the excellent use to which suggestion may be put in cases where, without its aid, suffering and confusion would ensue. In California, five years ago, arguments against the employment

of hypnotism in any case were being widely used by opponents of the hypnotic system. A young physician who took decided ground in favor of honorable hypnosis gave the writer opportunity to witness a most beneficial effect produced by decided suggestion. A man, whose conduct toward his family was dastardly in the extreme, was engaged in his favorite pastime of bullying a sensitive wife and timid daughter, both of whom were in a delicate condition, and subject to nervous difficulties for which they were seeking medical aid. The young physician, assistant to a distinguished specialist in nervous diseases, felt impressed to call one day, by a subtle sense of need thrust upon him just as he approached the dwelling. Immediately after the door had been closed, and he was ushered into the reception-room, he heard a scream in an adjoining apartment; as it was soon repeated in terrified accents, he went boldly and quickly into the room whence the sounds proceeded. The sight which met his gaze called for quick and decisive action. The man of the house was in the very act of striking his trembling daughter, who was vainly seeking shelter from her father's totally unmerited wrath.

The physician determining there and then to prove the efficacy of powerful, silent command, stood in the doorway the very personification of stern resolve, and concentrated his entire thought-force upon the sentence, "You cannot strike a girl." The effect of this determined mental act on the part of the unexpected visitor caused the infuriated man to change color from vermilion to almost white, while his hand dropped nervelessly to his side and he burst into a convulsive fit of sobbing. During his sobs he murmured at frequent intervals, "Oh, God, forgive me! how could I be such a brute!"

Seeing the instantaneous effect of his suggestion upon the now thoroughly humiliated and repentant father, the doctor turned his attention to the daughter, who was trembling violently and on the verge of hysteria. Without speaking aloud, he mentally conveyed to her the words, "You are perfectly safe and completely at rest." This sentence, he says, he repeated seven times; by this time the girl had sunk into an

easy chair and was sleeping soundly. As soon as the father realized the situation he approached the doctor and, cordially thanking him for his timely presence, said feelingly and with tears, "To you, sir, I owe my first glimpse of my own higher self."

Two years later I heard from the several parties interested, and the report was that there had been no further discord in the household; the father was a changed man, and his wife and daughter were well and happy.

Whatever standpoint this incident be interpreted from, it is surely an evidence that, when suggestion is made with good intent by an upright person, the effect produced is to arouse the better self of one who, for the time being—ignorant of his true prerogative—is grovelling in unbridled animal impulse.

The true office of suggestion is to awaken possibilities for greatness and goodness in those who are temporarily the slaves of error, and objectively unconscious of the subjective good inherent within themselves. It is not reasonable to infer that, in such instances, one will rules over another; on the contrary, an awakened will appeals to one as yet unawakened; and as all possess hidden treasures, the higher aspects of hypnotism are those which bring to hand a simple and efficient means for arousing dormant moral sensibility as well as intellectual power, and all that makes for a higher expression of manhood or womanhood than has heretofore been displayed in the individual.

The relation of hypnotism to education, in general and in particular, must be reserved for another essay; but in closing this attempt briefly to present the claims of hypnotism as a moral agent to the thinking populace, I would state that I am in possession of a considerable fund of information relative to the successful employment of the higher hypnosis in the training of dull and backward children, and also in the cure of the insane.

The thoughtful reader is requested steadily to bear in mind that what is described as lawful hypnotism is a system of *arousing*, but never of destroying or weakening, the individual will

of the person to whom a suggestion is made. Hypnotism may be attended with dangers, and may be liable to abuse in the hands of the unscrupulous; but, granting this, what of it? Can we point to a single great discovery which, though valuable in the extreme when used aright, is incapable of being diverted into erroneous channels and desecrated to unholy ends if avarice instead of philanthropy be at the helm? I especially desire to accentuate the following decided statement: ALL HUMAN BEINGS ARE SUSCEPTIBLE TO GOOD SUGGESTIONS; ONLY THE WEAK AND MISGUIDED CAN BE AFFECTED BY ADVERSE SUGGESTION.

Not, then, by condemning hypnotism and warning people against its alleged abnormal influences, but by seeking to strengthen the will through cultivation of the highest moral principles, can we escape unseen dangers and co-operate to lift the social fabric, which includes each one of us, to a higher plane of equity, thereby to reach a state of perfect peace.

# MONTE SAN SALVATORE.

BY FREDERICK REED.

ONE afternoon early in October of 1887 a carriage drove into the cobble-paved court of the Hôtel du Lac, Lugano, and from it alighted a young American, evidently expected by the obsequious garçon, who at once showed him to one of those commodious, high-ceilinged rooms for which the better class of Italian hotels is celebrated.

In the spring of the same year Gregory Calamus had turned the key in the door of his Boston law office, and through all the intervening months had been chasing the phantom of rest from one strange clime to another; but in vain. When increasing sleeplessness and heightening nervelessness had well-nigh unbalanced his mental faculties, a chance acquaintance had urged him to seek the shores of that pearl of the Italian lakes, the Lago di Lugano, for near its peaceful waters he would surely find the long-sought-for rest and recuperation.

The new hope which this promise had kindled in his life almost died out as he sank into a chair and listened to the noises of the street below, which were magnified tenfold by the overstrained nerves fast approaching their maximum tension. "It is here as everywhere," he moaned; "I cannot sleep here; I feel it; I know it!"

In sheer desperation he seized his hat and rushed out of the hotel, turning his face away from the town, going he knew not where, and caring for nothing save to get away from the noise and tumult so surely stealing away his reason. With downcast eyes, on and on he walked at a rapid pace, brushing past the astonished peasants as though they were no more than trees by the dusty wayside—until he began to realize that he was alone, the noisy town and its nightmares left far behind.

Suddenly a voice seemed to call his name from the heavens, and as he stopped, amazed, lifting his eyes to learn whence the call had come, there arose before him a majestic mountain—the Monte San Salvatore—its Titan form mirrored in the clear waters of the lake out of which it seemed to have but just arisen. Its gently sloping sides were clothed in the soft green tints of figs and pomegranates, while, farther up, grape and wild olive draped the massive shoulders above which towered the head of sombre gray.

A vague sense of recognition stole over Gregory Calamus, as though he had suddenly come face to face with One known and loved but departed long ago. An irresistible attraction drew him up the mountain-side. On and on he toiled, his eyes fixed upon that strangely fascinating head, until he reached the vine-clad bosom which seemed to woo him to its loving embrace. Yielding to the impulse, he cast himself down upon a mass of vines as though he had fallen into the outstretched arms of a friend whose loss he had long mourned, but who was now newly found.

An inexpressible feeling of security and rest came over him as he looked out upon the scene before him. Far, far below him lay the lake of wondrous beauty, its waters softly bathing the feet of its master, fevered and travel-stained with some long journey of love along the dusty highways of an ungrateful world. Upon the farther shore the little town, now grown beautiful in the distance, uplifted its gaze toward the sacred mount, as though awaiting the proper moment to begin its even-song of adoration. The châlet-dotted mountains beyond were in the attitude of prayer, while the setting sun veiled its face, the better to worship with all nature. The very peace of heaven brooded down upon the earth, as from the Monastery of the Sons of God on the opposite mountain-side the vesper bell sent out its silver call to prayer.

Instinctively Calamus closed his eyes to join the universal service. A supermundane calm filled his soul. He saw no more the lake, the town, the mountains; no longer heard he the monastery bell. The great breast of the mountain heaved

beneath him; he felt its heart-throbs, and soon was conscious of the living presence of Him whom he had seen externalized in the mountain—the great Master of Israel.

"Why liest thou here, brother?" said the Master, with tones full of tenderness, yet strong with an evident desire to help.

"Oh, Sire," was the reply, "I have been, until a moment ago, greatly perplexed over many things. But now a great peace has come to me and all my questionings seem to have been dissipated into this pure atmosphere."

"Thou hast, indeed, my brother, lost all thy questionings, for thou hast come at last to the Mount of the Saviour; and those who endure to reach that height find the truer, higher self through the losing of the lower life."

"What Thou sayest is, I doubt not, true; but it is so new, so strange to my unaccustomed understanding. Wilt Thou not tell me what Thou meanest by the Mount of the Saviour, and the losing of the lower life?"

"Dost Thou recall that last feast of love of which I partook with my disciples in the little upper room just before I released my body from its terrestrial service? And the cup made sacred by that sweet communion? Here on this mount these eighteen centuries that emblem of self-forgetfulness has been the visible token of my constant presence with the few brave souls who have longed to know the mystery of life, and to its solution have given all they have and are."

"But, Master, to find the key to this mystery must one abandon the world and betake himself to this solitary mountain? Do not the schools, does not thy holy church, hold this key to the knowledge of life?"

"That key, indeed, she once possessed—possesses now; but, alas! her attention has been so turned to outer things that she long ago forgot how to open up the hidden treasures of the inner life. Here, on this mountain, all through the centuries a little band of faithful ones have turned the light and warmth of faith inward upon the divine germ of life until it has unfolded to abundant fruitage."

"But I cannot understand, dear Master, how this should be a means of blessing to mankind."

"Ah! therein lies the secret of our Order's power. Each greatly unfolded life sets out to fulfil its mission to its fellows just as soon as the Divine Voice speaks the word."

"And does he never return?"

"Never; unless he so far forget his holy mission as to disclose his personality or his origin. In such case he must return to this Mount of Consecration and lose entirely the life which before he had but partly put away."

"But, Master, tell me, I pray thee, how can this small Brotherhood prevail against the monstrous evil in the world?"

"Ah, my brother, there lies the error at the root of all the suffering in the world. Of power there is but one, and that is *good*. That which ye miscall evil is but the shadowy negation of the good. Hast thou never thought that God and Good are one? So, to deny the omnipresence of the Good is to deny the omnipresence of God."

"But of man's nature what canst Thou say, good Master? Surely, that must needs be totally depraved if all signs fail not."

"To judge by the outer appearance thou surely hast the right of it. But what thou seest with the eye of sense is not the man. 'Tis merely the ever-changing, perishing expression of the changeless, deathless man within; only the outer shell, which covers for a single day the germ of life; the errant instrument which the soul uses for a moment to work out its own unfoldment and then casts aside."

"Then is man really pure and good, though apparently so vile."

"Aye, verily! even as God is pure and good; for, in God's very image was he made. Nor can he decline from his original perfection until He, whose expression he is, fall away from virtue."

"Why does the world not know this blessed truth?"

"The world stands now upon the very threshold of the knowledge. A few illumined souls there are who await but the

call to proclaim anew to the world the same gospel which I brought to mankind in that long-gone century, but which was so soon corrupted by the selfishness of men. These shall soon come together upon another Sacred Mount in the New World, and to them men shall come to learn the truth. Then shall man know his divine nature; that it needs but to be uncovered of its excrescences to unfold into fullest power. Then shall he know that his real self is like the seed which needs only to be left to the unfailing law of spiritual gravitation to find the elements necessary to evolve the divine germ of life to its fullest fruition."

"Thou kindlest in my soul a fire of yearning to be one of that number whose happy privilege it shall be to spread this saving truth. Canst Thou not direct me to that mountain-top, or tell me by what sign I may recognize those of this Higher Truth?"

"Thou shalt, indeed, be one of them, my brother. And, that thou fail not to know these illumined souls, look for the sign upon the forehead—'All is Good.'"

Again the throbs of the great mountain Heart, again the pulsations of the giant Breast, as the form grew indistinct and faded away, leaving Gregory Calamus as it had found him—lying upon the bed of vines and looking out into space from the side of Monte San Salvatore. But now the stars were shining brightly, and, far across the water below, glistened the lights of the town as if calling to him to descend from the Mount of Vision and begin at once the mission of the All Good.

# THE WORLD OF THOUGHT

## WITH EDITORIAL COMMENT.

### SERIAL ARTICLES.

In the sphere of thought outlined in the January number of THE METAPHYSICAL MAGAZINE, there are important subjects with scope so far-reaching as to preclude proper treatment in a single essay.

Metaphysics is all-inclusive. Its ramifications transcend metes and bounds. Everything observable in Nature has its higher (or metaphysical) side; therefore the term is susceptible of universal application. Because of these facts we have decided to give space in consecutive issues to a number of articles upon the same topic, believing that the interests of the reading public will thus be more fully subserved.

At present we are presenting a series of articles by Adolf Brodbeck, Ph.D., on "The Ideal of Universities," translated from the original German by the author, and much enlarged. The predominating aim of educational institutions in all ages of civilization is herein considered in the light of its ethical, moral, intellectual, and scientific bearings on the progress of the human race. The gradual development of universities from the earliest days of institutional instruction is historically and accurately traced. The second article of this valuable collection appears in this issue, and in the March and subsequent numbers Dr. Brodbeck will discuss the growth of the physical sciences, with their dogmatic and semi-dogmatic aspects, their historic uses, and exact scientific utility; the fundamental agreement of the bases and nature of universities with other educational institutions, and the ultimate limits of the former; the high technical and high theoretic-practical schools, and the growing indifference of State and Church to their progress, with the final separation of the clerical and secular power; the relation of universities to modern society; and the influence of the clerical institutions of the Middle Ages upon the governmental ones of modern times.

By special arrangement with Professor C. H. A. Bjerregaard, of the Astor Library, we are able to present also in this number the first of a series of essays on the general subject of "Being." For this work Professor Bjerregaard is admirably equipped, both by personal knowledge and individual research. These articles will contain a review of the history and development of the idea, beginning with its most ancient conception and following the line of its growth from East to West up to its place in modern science.

"The Religious Training of Children," by Mrs. Abby Morton Diaz, president of the Woman's Educational Union of Boston, will be concluded perhaps in our April number; though the necessity of correct ideas on this important matter has been already pointed out in most emphatic terms. In these days of conflicting theologies and severance from the moorings of tradition, the value of right thinking in the religious instruction of youth cannot be overestimated. We have reason to believe that this noted author is fully qualified to point the way.

Arrangements are being effected for similar treatment of equally important subjects by some of the most famous thinkers of the world.

Particulars will be given in due time.

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OWING to the unexpected length of some of the articles in this number, we are obliged to withhold one or two which were announced elsewhere to appear. They will be published in our next issue, however, together with a number of others of special interest now in preparation.

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## UNIVERSALITY OF MIND.

Augustus Jay Du Bois, in a recent number of *The Century*, has this to say of one of the fundamental tenets of metaphysical science:

"It is admitted as an undoubted fact of science that the universe is so constructed that any change of position or arrangement of any of its parts must affect the entire system. This is indeed but a statement of the law of gravitation itself. If the motion or position of so much as a single particle of matter is changed, the motion and position of every atom in the universe must be thereby affected.

"It is also an admitted fact that within our bodies matter itself is subject to mind—moves and is moved according to the dictates of mind. But since it is already admitted that to change the motion or position of even a single atom of matter must affect the entire universe, we are at once obliged to admit . . . that the entire universe is so constructed that mind not only

can, but actually does, affect its every part. The action of human volition is thus a force in the universe. A complete survey of the universe must deal with this force.

"But everywhere in nature we observe motions that are not due to human volition. What can we say of such? Evidently we can only legitimately conclude, in harmony with what we already know, . . . that since some of the phenomena we observe are beyond doubt due to mind, and since such mind-action affects the entire universe, thereby proving that the universe is of such a nature that throughout its whole extent mind can and does affect it, therefore, all the action and motions we observe, whether due to human volition or not, must likewise be referred by us to the action of mind. This is the only conclusion in terms of the rest of our knowledge that we can frame. It is the direct conclusion from admitted facts.

"We arrive, then, directly from admitted facts, at the conclusion that the universe in all its parts is the visible manifestation to us of underlying mind, and hence all interpretation by us of the phenomena of nature should be guided by the assumption of underlying purpose. . . .

"The test of the truth of such a conclusion is found in its capacity of explaining and harmonizing. Every such explanation and harmony furnishes corroborative proof. This is strictly scientific procedure.

"First, then, this view of the universe as the manifestation of mind, to which we are directly led from the consideration of admitted facts of science, accounts for and interprets the idea of *uniform action* in nature, which is the basis of all science. When we speak of uniform action we simply assume that in whatever way in the past we may have observed the purpose which underlies all phenomena to act, if those same circumstances are duplicated, we shall infallibly observe again the same action. What can this mean in terms of will, in terms of knowledge and consciousness, but the expression of unchanging purpose, acting ever and always in accord with the conditions? To change the conditions is to observe new or hitherto unobserved action; to repeat the conditions is to observe again the same action. In that which science calls 'law,' therefore, we recognize the action of a supreme will of which all nature is the visible expression, and that which science calls 'uniform action' is but the necessary result of unchanging purpose, acting in view of unchanged conditions. Uniformity is thus the necessary consequence of that view of the universe to which the admitted facts of science have directly led us. It is no longer an assumption, but a necessary conclusion."

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"STRENGTH results alone from the mind's intention. If you remove (from conduct) the purpose of the mind, the bodily act is but as rotten wood; wherefore regulate the mind, and then the body will spontaneously go right."—*Buddha.*

## THE SPHINX.

And still she sits, with glad calm eyes untroubled
As of old; and still the ages ceaseless
Clamor: "Why, from whence, and whither come and
Go my people thus? Why grow the flowers
Of hope from out the graves of broken hearts?
Whence comes this morning wind, each dawn blown in,
Its rippling laughter mixed with damning curse?
And whither, God, oh! whither, ends this dry
Parched road that cuts the line of sky and earth?"
The glad calm eyes look on, and through; and back,
And back, and back, the echoes of a voice—
"I am, Myself, the answer to your cry."

—*Grace Shaw Duff.*

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FROM "The Ethics of Study," in *Lucifer*, we quote the following:

"We must be at home with ourselves, at home in ourselves, before we can profitably study. One has often noticed the light-headedness of the ants, and their preoccupied and undignified way of hurrying forward, whichever way you turn their heads. Their only object seems to be to get on as fast as possible, to lose no time, not caring particularly whither, so long only as they are getting on. Let us consider the ways of the ant to avoid them. The ant never thinks of trying to see exactly where it is—of trying to see exactly where it wishes to go; it hastens off, on the contrary, with absolute light-headedness, in any direction you choose to put it.

"We should do exactly the reverse. We should, before all things, try to look steadily round us; try to see what we can make out of this very mysterious life of ours; try to see where we are, before hurrying into this or that course of study, with the light-headedness of the ant. If the end and aim be life—a rounded, harmonious, and gracious life—then the first means to this end is an understanding, a grasp of life; and the first step is a considerate, thoughtful view of things, a quiet looking round to see where we are, to take our bearings in this fluid, moving world. And, as we can know incomparably more about our own life than about anything else around us, it would seem the part of wisdom to begin with it; to try to be more at home with ourselves and in ourselves. Studies will be useful if they help us to do this, but harmful if they hinder it. Studies will be helpful if they make us more at home with ourselves and in ourselves: if they help us to see where we are. But they will be positively injurious if they lead us away—if they lead us to overlook our own life, in following one of the hundred paths of fancy, in the light-headed spirit of the ant. For the ant has always its homing instinct to bring it back again, while we, having lost our instinct, may wander endlessly."

"IF you say I am young and tender, and the time for seeking wisdom is not come, you ought to know that to seek true religion there never is a time not fit."—*Buddha.**

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## SWAMI VIVEKANANDA.

Swami Vivekananda, Hindu delegate to the Parliament of Religions at the World's Fair, has been delivering a course of lectures to distinguished audiences throughout the country since the close of the Columbian Exposition. From a recent issue of the *Hindu Patriot*, of Calcutta, India, we quote as follows:

"A grand demonstration took place yesterday in the Town Hall in honor of Swami Vivekananda. The meeting was called under the auspices of the *Dharma Mandali Sabha* by several leading Hindu gentlemen, and Raja Peary Mohun Mookerjee, C.S.I., presided, supported by several well-known speakers. It was a unique demonstration, and it ought to remove the reproach often levelled at our young men that their sceptical indifference to all matters spiritual has been carried too far, and it must be valued as a significant sign of the times that unmistakable indications of a revivalistic spirit and religious awakening are to be met with on all sides with the march of material progress in the country.

"Whether the channels adopted are by far the best must not trouble us for a moment so long as the depth and genuineness of the movement cannot be doubted. There can be but little room for doubt when ardent and youthful devotees of the type of the Swami have the possession of the field, and the harvest is bound to be plentiful when the workers multiply.

"The object of the meeting, as we view it, was to afford opportunities for emphasizing the religious revival, for to an ascetic, devoid of all earthly vanities and imbued with the teachings of the Gita, human praise and human censure are alike matters of indifference. We owed it to ourselves to hold a demonstration, not so much by way of honoring the Hindu who has explained Hinduism in the far West, but as demonstrating the value of the work, and the necessity of its development. Although somewhat late in the day we have no doubt this demonstration will bear excellent results."

The March number of THE METAPHYSICAL MAGAZINE will contain an article from the pen of this distinguished Oriental.

* "Selections from Buddha," by Max Müller, published and for sale by The Metaphysical Publishing Company. Cloth, 75 cts.

# BOOK REVIEWS.

SWEDENBORG: With a Compend of His Teachings. Edited by B. F. Barrett. 320 pp. Cloth, 40 cts. Swedenborg Publishing Ass'n, Philadelphia.

This is the twelfth volume of the Swedenborg Library, and is a valuable compendium of the teachings of the greatest scholar of his age. The entire work is condensed into twelve volumes, pocket size, and contains excerpts from the writings of the master on all his favorite subjects. The world has scarcely yet awakened to a full appreciation of Swedenborg's legacy to mankind, probably owing to the fact that the tomes presented to the public containing the works of this author have heretofore been so massive. As the pith of the illustrious author's works is here presented in a most convenient, attractive, and concise form, the work is especially recommended to students and travellers.

MIND, THOUGHT, AND CEREBRATION. By Alexander Wilder, M.D. 16 pp. Paper, 10 cts. [For sale by The Metaphysical Publishing Co.]

As a refutation of the materialistic philosophy and an exposure of its fallacies, this brochure is excellent. The author shows conclusively that the mind is something wholly superior to and independent of the brain, or material organism— transcending matter, space, and time. In proof of this he cites the famous case of Dr. Tanner, whose intellect at the close of his forty days' fast was as vigorous as ever. Dr. Wilder also points out the inconsistency of those reasoners with whom it is the custom to decry metaphysics, but who invariably find it necessary to evolve a metaphysical system of their own to buttress and explain their theories.

SPIRITUAL LAW IN THE NATURAL WORLD. By Eleve. 192 pp. Cloth, $1.00; paper, 50 cts. Purdy Publishing Co., Chicago.

Metaphysical healing is explained in this little book in a manner at once accurate and simple. The author begins with a statement of the fundamental principles which underlie the philosophy of mind cure, and ends by giving full directions for treating various specific diseases. The chapters are arranged in the form of actual lessons, showing the universality and omnipotence of spiritual law, and proving that no sickness, sin, or suffering can befall those who clearly apprehend its nature and operation.

ANGER. By Aaron M. Crane. 16 pp. Paper, 5 cts. [For sale by The Metaphysical Publishing Co.]

This is "an analysis of the words of Jesus Christ concerning anger, as given in the Sermon on the Mount," in which are set forth, in brief form, some important points in the Master's teaching which elsewhere have been either overlooked or improperly interpreted. The author's rendering of obscure scriptural passages throws much new light on the subject.

DIVINE LIFE AND HEALING. By Eugene Hatch. 178 pp. Cloth, $1.00. Christian Science Publishing Co., Chicago.

This is a work of six lengthy chapters, the title of each being a quotation from the Bible. The text itself is also liberally enriched with biblical phrases and passages, betokening a profound knowledge and admiration of the sacred volume on the part of the author. The aim of this work is to explain the teachings and works of Christ from the standpoint of Christian science. It presents much valuable evidence, with quotations from various authors, against the use of drugs in the treatment of disease.

GOD'S IMAGE IN MAN. By Henry Wood. 258 pp. Cloth, $1.00. Sixth edition. Lee & Shepard, publishers, Boston.

This volume claims to give "some intuitive perceptions of truth," in a most attractive, pure, and elevated style. The new theology of evolution—physical and spiritual—is outlined in a reverent spirit which is both broad and progressive. These characteristics may be said to distinguish all of this author's works, but the present book is instinct with a spiritual vitality peculiarly its own. Modern scientific methods of reasoning on such subjects as relate to man's origin, nature, and destiny, are applied in a logical, practical, and popular manner.

THE IMMANENT GOD: An Essay. By Horatio W. Dresser. 35 pp. Paper, 30 cts. Published by the author.

This interesting essay was the second in a course of lectures delivered in Boston during the past year under the general title, "Talks on Life in its Relation to Health." The paper is designed to emphasize certain fundamental truths of the inner life on their practical side. It is a revised edition of the original lecture, and should prove helpful to all interested in the subject of which it treats.

TEMPLE TALKS. Vol. I. By One of the Magi. 51 pp. Paper, $1.00. Hermetic Publishing Co., Chicago.

These "Talks" are edited by W. P. Phelon, M.D., and are offered to those who "believe it is possible for the wisdom of the past to become once more a factor in the living energy of the present." They are sincerely and earnestly presented, and aim to lead thought out of the mists of illusion into the realm of the invisible real.

THE

# METAPHYSICAL MAGAZINE.

VOL. I. MARCH, 1895. No. 3.

## METAPHYSICS IN INDIA: REINCARNATION.

BY SWAMI VIVEKANANDA.*

"Both you and I have passed through many births;
You know them not, I know them all."

—*Bhagavad Gita.*

OF the many riddles that have perplexed the intellect of man in all climes and times, the most intricate is himself. Of the myriad mysteries that have called forth his energies to struggle for solution, from the very dawn of history, the most mysterious is his own nature. It is at once the most insoluble enigma and the problem of all problems. As the starting-point and the repository of all we know and feel and do, there never has been, nor will be, a time when man's own nature will cease to demand his best and foremost attention.

Though through hunger after that truth, which of all others has the most intimate connection with his very existence; though through an all-absorbing desire for an inward standard by which to measure the outward universe; though through the absolute and inherent necessity of finding a fixed point in a universe of change, man has sometimes clutched at handfuls of dust for gold, and even, when urged on by a voice higher than reason or intellect, he has many times failed rightly to interpret the real

* Hindu Delegate to the Parliament of Religions, World's Columbian Exposition.

meaning of the divinity within—still, there never was a time since the search began when some race, or some individuals, did not hold aloft the lamp of truth.

Taking a one-sided, cursory, and prejudiced view of the surroundings and the unessential details, sometimes disgusted also with the vagueness of many schools and sects, and often, alas! driven to the opposite extreme by the violent superstitions of organized priestcraft—men have not been wanting, especially among advanced intellects, in either ancient or modern times, who not only gave up the search in despair, but declared it fruitless and useless. Philosophers might fret and sneer, and priests ply their trade even at the point of the sword; but truth comes to those alone who worship at her shrine for her sake only, without fear and without shop-keeping.

Light comes to individuals through the conscious efforts of their intellect: it comes slowly, though, to the whole race through unconscious percolations. The philosophers show the volitional struggles of great minds: history reveals the silent process of permeation through which truth is absorbed by the masses.

Of all the theories that have been held by man about himself, that of a soul entity separate from the body and immortal has been the most wide-spread; and among those that held the belief in such a soul, the majority of the thoughtful had always believed also in its pre-existence.

At present the greater portion of the human race, having organized religion, believe in it; and many of the best thinkers in the most favored lands, though nurtured in religions avowedly hostile to every idea of pre-existence of the soul, have indorsed it. Hinduism and Buddhism have it for their foundation; the educated classes among the ancient Egyptians believed in it; the ancient Persians arrived at it; the Greek philosophers made it the corner-stone of their philosophy; the Pharisees among the Hebrews accepted it, and the Sufis among the Mahommedans almost universally acknowledge its truth.

There must be peculiar surroundings which generate and foster certain forms of belief among nations. It required ages

for the ancient races to arrive at any idea about a part even of the body surviving after death; it took ages more to come to any rational idea about this something which persists and lives apart from the body. It was only when the idea was reached of an entity whose connection with the body was only for a time, and among those nations only who arrived at such a conclusion that the unavoidable question arose, Whither? whence?

The ancient Hebrews never disturbed their equanimity by questioning themselves about the soul. With them death ended all. Karl Heckel justly says: "Though it is true that in the Old Testament, preceding the exile, the Hebrews distinguish a life principle, different from the body, which is sometimes called 'Nephesh,' or 'Ruakh,' or 'Neshama,' yet all these words correspond rather to the idea of breath than to that of spirit or soul. Also in the writings of the Palestinean Jews, after the exile, there is never made mention of an individual immortal soul, but always only of a life-breath emanating from God, which, after the body is dissolved, is reabsorbed into the Divine 'Ruakh.'"

The ancient Egyptians and the Chaldeans had peculiar beliefs of their own about the *soul*, but their ideas about this living part after death must not be confused with those of the ancient Hindu, the Persian, the Greek, or any other Aryan race. There was from the earliest times a broad distinction between the "Aryas" and the (non-Sanskrit-speaking) "Mlechhas" in the conception of the soul. Externally it was typified by their disposal of the dead—the "Mlechhas" mostly trying their best to *preserve* the dead bodies, either by careful burial or by the more elaborate processes of mummifying, and the Aryas generally burning their dead.

Herein lies the key to a great secret—the fact that no Mlechha race, whether Egyptian, Assyrian, or Babylonian, ever attained to the idea of the soul as a separate entity which can live *independent* of the body, without the help of the Aryas, especially of the Hindus.

Although Herodotus states that the Egyptians were the

first to conceive the idea of the immortality of the soul, and states as a doctrine of the Egyptians "that the soul after the dissolution of the body enters again and again into a creature that comes to life; then that the soul wanders through all the animals of the land and the sea and through all the birds, and finally after three thousand years returns to a human body," yet modern researches into Egyptology have as yet found no trace of metempsychosis in the popular Egyptian religion. On the other hand, the most recent researches of Maspero, A. Erman, and other eminent Egyptologists tend to confirm the supposition that the doctrine of palingenesis was not at home with the Egyptians.

With the ancient Egyptians the soul was only a double, having no individuality of its own, and never able to break its connection with the body. It persists only so long as the body lasts, and if by chance the corpse is destroyed the departed soul must suffer a second death and annihilation. The soul after death was allowed to roam freely all over the world, but always returning to where the corpse was at night, always miserable, always hungry and thirsty, always extremely desirous to enjoy life once more, and never being able to fulfil it. If any part of its old body was injured, the soul was always injured in those parts, and this idea explains the solicitude of the ancient Egyptians to preserve their dead. At first the deserts were chosen as the burial-place, where the dryness of the air did not allow the body to perish soon, thus granting to the departed soul a long lease of existence.

In course of time one of the gods discovered the process of making mummies, through which the devout hoped to preserve the dead bodies of their ancestors almost an infinite length of time, thus securing the departed ghost immortality, however miserable it might be.

The perpetual regret for the world, in which the soul can take no further interest, never ceased to torture the deceased. "Oh, my brother," exclaims the departed, "withhold not thyself from drinking and eating, from drunkenness, from love, from all enjoyments, from following thy desire by night

and by day; put not sorrow within thy heart, for what are the years of man upon earth? The West is a land of sleep and of heavy shadows, a place wherein the inhabitants, when once installed, slumber on in their mummy forms, never more waking to see their brethren; never more to recognize their fathers and mothers, with hearts forgetful of their wives and children. The living water, which earth giveth to all who dwell upon it, is for me stagnant and dead; that water floweth to all who are on earth, while for me it is but liquid putrefaction, this water that is mine. Since I came into this funeral valley I know not where nor what I am. Give me to drink of running water . . . let me be placed by the edge of the water with my face to the North, that the breeze may caress me and my heart be refreshed from its sorrow." *

Among the Chaldees also, although they did not speculate so much as the Egyptians as to the condition of the soul after death, the soul is still a double and is bound to its sepulchre. They also could not conceive of a state without this physical body, and expected a resurrection of the corpse again to life; and though the goddess Ishtar, after great perils and adventures, procured the resurrection of her shepherd husband, Dumuzi, the son of Ea and Damkina, "the most pious votaries pleaded in vain from temple to temple for the resurrection of their dead friends."

Thus we find that the ancient Egyptians or Chaldeans never could entirely dissociate the idea of the soul from the corpse of the departed or the sepulchre. The state of earthly existence was best after all, and the departed are always longing to have a chance once more to renew it, and the living are fervently hoping to help them in prolonging the existence of the miserable double, and striving the best they can to help them.

This is not the soil out of which any higher knowledge of the soul could spring. In the first place it is grossly material-

* This text has been translated into German by Brugsch, Die Egyptische Gräberwelt, pp. 39, 40, and into French by Maspero, Études Égyptiennes, vol. i., pp. 181–190.

istic, and even then it is one of terror and agony. Frightened with almost innumerable powers of evil, and with hopeless, agonized efforts to avoid them, the souls of the living, like their ideas of the souls of the departed—wander all over the world though they might—could never get beyond the sepulchre and the crumbling corpse.

We must turn now for the source of the higher ideas of the soul to another race—whose god was an all-merciful, all-pervading Being, manifesting himself through various bright, benign, and helpful *Devas;* the first of all the human race who addressed their god as Father—"Oh, take me by the hands even as a father takes his dear son"; with whom life was a hope and not a despair; whose religion was not the intermittent groans escaping the lips of an agonized man during the intervals of a life of mad excitement; whose ideas come to us redolent with the aroma of the field and forest; whose songs of praise, spontaneous, free, joyful, like the songs which burst forth from the throats of the birds when they hail this beautiful world illuminated by the first rays of the lord of the day, come down to us through the vista of eighty centuries even now as fresh calls from heaven—we turn to the ancient Aryas.

"Place me in that deathless, undecaying world, where is the light of heaven, and everlasting lustre shines;" "Make me immortal in that realm where dwells the King Vivasvan's son, where is the secret shrine of heaven;" "Make me immortal in that realm where they move even as they list;" "In the third sphere of inmost heaven, where worlds are full of light, make me immortal in that realm of bliss:" these are the prayers of the Aryas in their oldest record, the *Rigvedasanhita.*

We find at once a whole world of difference between the Mlechha and the Arya ideals. To the one this body and this world are all that are real, and all that are desirable. A little life fluid which flies off from the body at death to feel torture and agony at the loss of the enjoyments of the senses can, they fondly hope, be brought back if the body is carefully preserved; and a corpse became more an object of care than the living man. The other found out that that which left the body was

the real man, and when separated from the body it enjoyed a state of bliss higher than it ever enjoyed when in the body. And they hastened to annihilate the corrupted corpse by burning it.

Here we find the germ out of which a true idea of the soul could come. Here it was—where the real man was not the body, but the soul; where all ideas of an inseparable connection between the real man and the body were utterly absent—that a noble idea of the freedom of the soul could rise. And it was when the Aryas penetrated even beyond the shining cloth of the body with which the departed soul was enveloped, and found its real nature of a formless individual unit principle that the question inevitably arose, Whence?

It was in India and among the Aryas that the doctrine of the pre-existence, the immortality, and the individuality of the soul first arose. Recent researches in Egypt have failed to show any trace of the doctrines of an independent and individual soul existing before and after the earthly phase of existence. Some of the mysteries were no doubt in possession of this idea, but in those it has been traced to India.

"I am convinced," says Karl Heckel, "that the deeper we enter into the study of the Egyptian religion, the clearer it is shown that the doctrine of metempsychosis was entirely foreign to the popular Egyptian religion; and that even that which single mysteries possessed of it was not inherent to the Osiris teachings, but derived from Hindu sources."

Later on we find the Alexandrian Jews imbued with the doctrine of an individual soul, and the Pharisees of the time of Jesus, as already stated, not only had faith in an individual soul, but believed in its wanderings through various bodies; and thus it is easy to find how Christ was recognized as the incarnation of an older prophet, and Jesus himself directly asserted that John the Baptist was the prophet Elias come back again. "If ye will receive it, this is Elias, which was for to come."—Matt. xi., 14.

The idea of a soul and of its individuality among the Hebrews evidently came through the higher mystical teachings of

the Egyptians, who in their turn derived it from India. And that it should come through Alexandria is significant, as the Buddhistic records clearly show Buddhist missionary activity in Alexandria and Asia Minor.

Pythagoras is said to have been the first Greek who taught the doctrine of palingenesis among the Hellenes. As an Aryan race, already burning their dead and believing in the doctrine of an individual soul, it was easy for the Greeks to accept the doctrine of reincarnation, through the Pythagorean teachings. According to Apulejus, Pythagoras had come to India, where he had been instructed by the Brahmans.

So far we have learned that wherever the soul was held to be an individual, the real man, and not a vivifying part of the body only, the doctrine of its pre-existence had inevitably come, and that externally those nations that believed in the independent individuality of the soul had almost always signified it by burning the bodies of the departed; though one of the ancient Aryan races, the Persian, developed a peculiar method of disposing of the bodies of the dead at an early period, and without any Semitic influence; the very name by which they call their "towers of silence" comes from the root *Dah*, to burn.

In short, the races who did not pay much attention to the analysis of their own nature never went beyond the material body as their all in all, and even when driven by higher light to penetrate beyond, they only came to the conclusion that somehow or other, at some distant period of time, this body will become incorruptible.

On the other hand, that race which spent the best part of its energies in the inquiry into the nature of man as a thinking being—the Indo-Aryan—soon found out that beyond this body, beyond even the shining body which their forefathers longed after, is the real man, the principle, the individual who clothes himself with this body, and then throws it off when torn. Was such a principle created? If creation means something coming out of nothing their answer is a decisive "No." This soul is without birth and without death; it is not a compound or combination but an independent individual, and as such it cannot be

created or destroyed. It is only travelling through various states.

Naturally, the question arises, Where was it all this time? The Hindu philosophers say, "It was passing through different bodies in the physical sense, or, really and metaphysically speaking, passing through different mental planes."

Are there any proofs apart from the teachings of the *Vedas* upon which the doctrine of reincarnation has been founded by the Hindu philosophers? There are; and, we hope to show later on, as valid grounds as for any other universally accepted doctrine. But, first, we will see what some of the greatest of modern European thinkers have thought about reincarnation.

I. H. Fichte, speaking about the immortality of the soul, says:

"It is true there is one analogy in nature which might be brought forth in refutation of the continuance. It is the well-known argument that everything that has a beginning in time must also perish at some period of time; hence, that the claimed past existence of the soul necessarily implies its pre-existence. This is a fair conclusion, but, instead of being an objection to, it is rather an additional argument for, its continuance. Indeed, one needs only to understand the full meaning of the metaphysico-physiological axiom, that in reality nothing can be created or annihilated, to recognize that the soul must have existed prior to its becoming visible in a physical body."

Schopenhauer, in his book, "Die Welt als Wille und Vorstellung," speaking about palingenesis, says:

"What sleep is for the individual, death is for the 'will.' It would not endure to continue the same actions and sufferings throughout an eternity without true gain, if memory and individuality remained to it. It flings them off, and this is Lethe, and through this sleep of death it reappears fitted out with another intellect as a new being; a new day tempts to new shores. These constant new births, then, constitute the succession of the life-dreams of a will which in itself is indestructible, until, instructed and improved by so much and such various successive knowledge, in a constantly new form it abolishes and abrogates itself. . . . It must not be neglected that even empirical grounds support a palingenesis of this kind. As a matter of fact, there does exist a connection between the birth of the newly appearing beings and the death of those that are worn out. It shows itself in the great fruitfulness of the human race, which appears as a consequence of devastating diseases. When in the fourteenth century the Black Death had for the most part depopulated the Old World, a quite abnormal fruitfulness appeared among the human race, and twin-births were very frequent. The circum-

stance was also remarkable that none of the children born at this time obtained their full number of teeth; thus nature, exerting itself to the utmost, was niggardly in details. This is related by F. Schnurrer, in his 'Chronik der Seuchen,' 1825. Casper also, in his 'Ueber die Wahrscheinliche Lebensdauer des Menschen,' 1835, confirms the principle that the number of births in a given population has the most decided influence upon the length of life and mortality in it, as this always keeps pace with mortality; so that always and everywhere the deaths and the births increase and decrease in like proportion, which he places beyond doubt by an accumulation of evidence collected from many lands and their various provinces. And yet it is impossible that there can be a physical, causal connection between my early death and the fruitfulness of a marriage with which I have nothing to do, or conversely. Thus here the metaphysical appears undeniable, and in a stupendous manner, as the immediate ground of explanation of the physical. Every new-born being comes fresh and blithe into the new existence, and enjoys it as a free gift; but there is and can be nothing freely given. Its fresh existence is paid for by the old age and death of a worn-out existence which has perished, but which contained the indestructible seed out of which the new existence has arisen; they are one being."

The great English philosopher Hume, nihilistic though he was, says in his sceptical essay on immortality: "The metempsychosis is therefore the only system of this kind that philosophy can listen to." The philosopher Lessing, with a deep poetical insight, asks: "Is this hypothesis so laughable merely because it is the oldest? because the human understanding, before the sophistries of the schools had dissipated and debilitated it, lighted upon it at once? . . . Why should I not come back as often as I am capable of acquiring fresh knowledge, fresh experience? Do I bring away so much from once that there is nothing to repay the trouble of coming back?"

The arguments for and against the doctrine of a pre-existing soul reincarnating through many lives have been many, and some of the greatest thinkers of all ages have taken the gauntlet up to defend it; and so far as we can see, if there is an individual soul, that it existed before seems inevitable. If the soul is not an individual, but a combination of "skandhas," as the "Madhyamikas" among the Buddhists insist, still they find pre-existence absolutely necessary to explain their position.

The argument showing the impossibility of an infinite exist-

ence beginning in time is unanswerable, though attempts have been made to ward it off by appealing to the omnipotence of God to do anything, however contrary to reason it may be. We are sorry to find this most fallacious argument proceeding from some of the most thoughtful.

In the first place, God being the universal and common cause of all phenomena, the question was to find the natural causes of certain phenomena in the human soul, and the *Deus ex machina* theory is therefore quite irrelevant. It amounts to nothing less than a confession of ignorance. We can put that answer to every question asked in every branch of human knowledge and stop all inquiry, and therefore knowledge, altogether.

Secondly, this constant appeal to the omnipotence of God is only a word-puzzle. The cause, as cause, is and can only be known to us as sufficient for the effect, and nothing more. As such we have no more idea of an infinite effect than of an omnipotent cause. Moreover, all our ideas of God are only limited; even the idea of cause limits our idea of God. Thirdly, even taking the position for granted, we are not bound to allow any such absurd theories as "something coming out of nothing," or "infinity beginning in time," so long as we can give a better explanation.

A so-called great argument is made against the idea of preexistence, by asserting that the majority of mankind are not conscious of it. To prove the validity of this argument the party who offers it must prove that the whole of the soul of man is bound up in the faculty of memory. If memory be the test of existence, then all that part of our lives which is not now in it must be non-existent, and every person, who in a state of coma, or otherwise, loses his memory, must be non-existent also.

The premises which make the inference of a previous existence, and that, too, on the plane of conscious action, as adduced by the Hindu philosophers, are chiefly these:

First, how else to explain this world of inequalities? Here is one child born in the providence of a just and merciful God, with every circumstance conducing to his becoming a good and useful member of the human race, and perhaps at the same in-

stant and in the same city another child is born, under circumstances every one of which is against his becoming good. We see even children born to suffer, perhaps all their lives, and that owing to no fault of theirs. Why should it be so? What is the cause? Of whose ignorance is it the result? If not the child's, why should it suffer, even for its parents' action?

It is much better to confess ignorance than try to evade the question by the allurements of future enjoyments in proportion to the evil here, or by posing "mysteries." Not only undeserved suffering here is immoral—for any agent to force it upon us, not to say unjust—but even the future-making-up theory has no legs to stand upon.

How many of the miserably born struggle toward a higher life, and how many more succumb to the circumstances they are placed under? Should those who are made worse and more wicked by being forced to be born under evil circumstances be rewarded for the wickedness of their lives in the future? In that case, the more wicked the man the better will be his deserts hereafter.

There is no other way to vindicate the glory and the liberty of the human soul and to reconcile the inequalities and the horrors of this world, than by placing the whole burden upon the legitimate cause—our own independent actions, or "Karma." Not only so, but every theory of the creation of the soul from nothing inevitably leads to fatalism and pre-ordination, and instead of a merciful Father places before us a hideous, cruel, and ever-angry God to worship. And so far as the power of religion for good or evil is concerned, this theory of a created soul, leading to its corollaries of fatalism and predestination, is responsible for the horrible idea prevailing among Christians and Mahommedans—that the heathens are the lawful victims of their swords—and all the horrors that have followed and are following it still.

But an argument which the philosophers of the Nyaya school have always advanced in favor of reincarnation, and which to us seems conclusive, is this: Our experiences cannot be annihilated. Our actions (Karma) though apparently disap-

pearing, remain still unperceived (Adrishtam), and reappear again in their effect as tendencies (Pravrittis). Even little babies come with certain tendencies—fear of death, for example.

Now, if a tendency is the result of repeated actions, the tendencies with which we are born must be explained on that ground too. Evidently we could not have got them in this life, therefore we must have to seek for their genesis in the past. Now it is also evident that some of our tendencies are the effects of the self-conscious efforts peculiar to man; and if it is true that we are born with such tendencies, it rigorously follows that their causes were conscious efforts in the past—that is, we must have been on the same mental plane which we call the human plane before this present life.

So far as explaining the tendencies of the present life by past conscious efforts go, the reincarnationists of India and the latest school of evolutionists are one; the only difference is that the Hindus, as spiritualists, explain it by the conscious efforts of individual souls, and the materialistic school of evolutionists only by an hereditary physical transmission. The schools which hold to the theory of creation out of nothing are entirely out of court.

The issue has to be fought out between the reincarnationists —who hold that all experiences are stored up as tendencies in the subject of those experiences, the individual soul, and are transmitted by reincarnation of that unbroken individuality— and the materialists, who hold that the brain is the subject of all actions and the transmission through cells.

It is thus that the doctrine of reincarnation assumes an infinite importance before our mind, for the fight between reincarnation and mere cellular transmission is, in reality, the fight between spiritualism and materialism. If cellular transmission is the all-sufficient explanation, materialism is inevitable, and there is no necessity for the theory of a soul. If it is not a sufficient explanation, the theory of an individual soul bringing into this life the experiences of the past is as absolutely true. There is no escape from the alternative, reincarnation or materialism. Which shall we accept?

# PHYSICAL ACTION IN LEVITATION.

BY C. STANILAND WAKE.

PROFESSOR ELLIOTT COUES, in a very suggestive article which appeared in THE METAPHYSICAL MAGAZINE for January, explained the telekinetic theory of levitation, based on the supposed possibility of the mind influencing masses of matter other than those which compose our own bodies. As an illustration he refers to the action of a table, which not only moves without being touched by any one, but acquires individuality of its own, "possessing will-power, and willing to convey intelligence;" his explanation of which is, that "motion was conveyed to and set up in the table by the sitters; but this was done without physical contact, and was therefore action at a distance; and this action originated in the minds of the sitters."

It would be interesting to know whether the information given by the table, in the particular instance referred to by Professor Coues, was in the mind of any one of the sitters, and whether the phenomenon could have been prevented by the application of means adopted to secure the electrical isolation of objects. The former would perhaps have been impossible, as the information in such cases would seem to be derived from the subliminal consciousness, and therefore not to exist consciously in the mind of the person actually affording it. As to the other point, it is probably not of much importance, as there is no evidence that the phenomena are of electrical origin, although the same medium may be required for their presentation as is necessary for the production of the phenomena of electricity.

While claiming that levitation is a real case of action at a distance, Professor Coues does not deny the necessity of a medium of some kind for the transmission of the motory influence.

He denies the existence of any "ponderable, tangible, and objectively real" medium, but his theory requires the assumption of some imponderable substance, "like to, if not identical with, luminiferous ether," as the medium for the motions which are transmitted to the levitated object. It further requires that these motions should be in some way connected with certain mental activities.

Reference may properly be made here to the opinion expressed by Dr. Oliver Lodge, in his recent report to the English Society for Psychical Research, on the phenomena connected with the mediumship of the Italian woman, Eusapia Paladino, which have attracted the attention of some of the leading psychologists in Europe. Dr. Lodge refers to the idealistic interpretation of nature, according to which *thought* is the reality, and "material substratum" but a consequence of thought, and he signifies his preference for such an explanation of those phenomena. He writes: "It is as if, let us say, the dream of the entranced person were vivid enough to physically affect surrounding objects, and actually to produce objective results; to cause not only real and permanent movements of ordinary objects, but also temporary fresh aggregations of material particles into extraordinary objects; these aggregations being objective enough to be felt, heard, seen, and probably even photographed, while they last." This remark has reference to the temporary prolongations from the body of the medium, which were observed from time to time during the continuance of the phenomena, and which, as was long ago pointed out by me in a paper read before the London Anthropological Society, are often intimately connected with the production of the so-called spiritualistic phenomena.

In the case of Eusapia Paladino, Dr. Lodge affirms that the appearance of extra limbs "is so prominent a feature that actual physical malformation of the medium has been suggested to account for them," a notion which was dispelled by medical examination. During the sittings covered by his report, the prolongation first appeared near the medium's left leg, about twelve inches from the floor, and looked and felt not unlike a

"raised and laterally protruded heel." When touched it instantly retreated, the medium emitting a slight cry. The phenomenon was repeated several times, with the same result on each occasion. At other times a bare hand appeared to come from Eusapia Paladino's shoulder, and the hand was grasped by persons present. We have here a positive connection between some of the observed phenomena and the medium, and there is evidence that she exerted influence over other things which occurred. Thus, when there were raps on a table and when tilts took place, she had a twitching of her body and spasmodic jerking of her fingers. That these had a real relation to the movements cannot be doubted, as we are told that on one occasion the medium conducted the group of persons witnessing the performance near to a writing-desk in the corner of the room, and then, on making three little movements with her hand, while being held, the desk after a very short but appreciable interval, tilted backward. Then "she moved further away and repeated the action; the same movement of the desk occurred, but with more delay. Then once more, this time two metres from the desk; and the interval elapsing before the response was now greater, perhaps as much as two seconds." On other occasions the medium's spasmodic movements were accompanied or followed by violent movements of an adjacent table; and during one sitting, each time that she said "*tira*" spasmodically, a table made a vigorous scraping movement along the floor toward the sitters.

Evidently in these cases the force exerted had some special association with the organism of the medium, and Dr. Lodge makes a remark as to its operation which is worthy of attention. He says: "The aspect of affairs when a heavy body is being raised, with the medium's fingers gently touching the top of it, is not as if it were being pulled up from above, but as if it were being pushed up from below. . . . The thing rises as if an extra protuberance jutted out from her body, and with great effort (in the case of a heavy table) effected the elevation; or, it may be said, as if some one got under the table and heaved it up with his back." By the use of the dynamometer

it has been found that Eusapia Paladino has at times abnormal strength, and Dr. Lodge intimates that this may account for the levitation of the table. But the push was not always immediate, that is, it was not always accompanied by actual contact, at all events visible contact, between a something protruded from the medium and the object. This is proved by the case of the desk above referred to, where the time interval between the push and the response increased as the distance increased. Indeed, Dr. Lodge states that the effect on the observer was usually "more as if the connecting link, if any, were invisible and intangible, or as if a portion of vital or directing energy had been detached, and were producing distant movements without any apparent connection with the medium." This he regards as, not so much action at a distance in the physical sense, as vitality at a distance—"the action of a living organism exerted in unusual directions and over a range greater than the ordinary," so much so that it was "as if an invisible or only partially visible intelligent live animal of some strength were hovering about and moving objects."

As we have seen, Dr. Lodge does not ascribe the phenomena he witnessed to any intelligent agency outside of Eusapia Paladino herself. He seems inclined rather to believe them to be the material expression of her own thought, with which Professor Coues would probably agree. Dr. Lodge does not refer, however, to the ether as a medium for the transmission of telekinetic energy, probably owing to his idea that the phenomena were more in the nature of vital action at a distance than of physical action. If we were to assume that Eusapia Paladino had the power of sending out from herself, not merely extra limbs but a complete double of herself, then perhaps the intervention of the ether would not be necessary. It is true that some of the phenomena exhibited in her presence would seem to require the action of such a counterpart—unless the activity to which she gave the name "John" was really an independent being; but other phenomena, as where the motions of her hands or fingers were followed by movements of distant objects, would seem to denote merely the passage from the medium of

an energy, and I do not see how the energy could affect a distant object unless it was communicated to an intervening substance, not necessarily material, but of the nature of the ether. There may have been, of course, an actual projection of invisible substance by the medium to a distance, but there is no evidence of this having taken place in connection with the phenomena in general; and where there was such a projection, whether this was of a complete double of the medium or was only of a counterpart limb, it could not be effected without the expenditure of energy. Dr. Lodge states that Eusapia Paladino was sometimes completely exhausted, showing that the energy required for the physical movements observed was probably drawn from her. This energy may have been so directed as to give such a temporary "formation" to the ether as was necessary to obtain the desired results, where the limbs or a portion of the body of the medium were duplicated. In other cases the energy would be made to operate on the ether as the medium for the phenomena, without such a formation being required, and it is by such action of energy derived from the medium that the phenomena of levitation should be explained.

According to Professor Coues's theory, levitation bears a strict and equivalent relation to gravitation. He says: "Since action and reaction are always equal in opposite directions, it would be demonstrable that levitation is a force which counteracts gravitation with mathematical precision, each being thus the exact measure of the energy of the other." Elsewhere he affirms that "the only real difference between gravitation and levitation is the direction in which we regard their line of force; they are otherwise identical"—one is in some of its aspects the same as centripetal force, and the other in some of its manifestations is identifiable with centrifugal force.

There is one difficulty connected with this view arising from the fact that the terms *centripetal* and *centrifugal* imply motion to and from a centre. As to gravitation, this force must be regarded as a centring, that is, as concentration; but there is no evidence of movement in relation to any centre in the case of

levitation. The direction of this movement would seem to depend on the direction toward which the energy that gives motion to the object is applied. It is true that when the fingers of Eusapia Paladino touched the top of the table this appeared to be pushed up, which might be regarded perhaps as a case of centrifugal motion, but when she pushed with her hand in the direction of a distant object, it moved backward and not upward. The movements of objects appear, indeed, to have always corresponded with the intention of the medium; and levitation, therefore, even if the movement be truly centrifugal, must be supposed to be governed by such intention.

Instead of regarding levitation as being a phase of "centrifugal force," it should be treated rather as the effect of an energy actually exerted by the medium. Now, such an energy, although not strictly centrifugal in its operation, may stand in the relation of opposition to the centripetal force, gravitation. To make my meaning clear, it is necessary to point out what I conceive to be the true distinction between force and energy. Assuming that both are phases of motion, I would say that the former answers exactly to what I have already described gravitation as being, namely, concentration. Gravitation is, indeed, the universal force by which all things tend to a centre. Energy stands in opposition to force, and as the latter is concentration the former must be deconcentration, that is, radiation from a centre. The chief centre of radiation for our system is the sun, which is thus the great source of energy. The sun may be said, therefore, to stand in opposition to the ether, which, as the substance that pervades all space, we must suppose to be the seat of the universal force, gravitation.

If this be true, then the opposite of gravitation is radiation, and not levitation, which is only a special effect of the operation of energy. Levitation may be said to stand in the same relation to the human organism as undulation does to the solar body. Undulation is the dynamic expression in the ether of the solar energy, and levitation is the dynamic expression of organic energy and operates by the agency of the ether. The sun, being the source of radiation, is also the source of vital

energy, and thus the life of the organism is an individual expression of solar radiation, and the organism itself bears a similar relation to the ether regarded as the general embodiment of force. This relation throws light on the action of the organism in the mediumistic phenomena we have been considering. The ether receives and absorbs the luminiferous vibrations of the solar body, emitting them again after a while, for our benefit, as the result of its gravitative or concentrative action. Its action is probably analogous to that of the sponge, which absorbs water and on contraction sends it out again. In like manner, the bodily organism of man absorbs energy from various sources and emits it again when it puts forth effort of any kind. In the case of the medium, the expenditure of energy in a comparatively short time is great, and its concentration being greater than in ordinary action, its effect is more observable. The energy is directed, moreover, into a particular channel, the special faculty of the medium being the power to affect material surroundings through the agency of the ether instead of by direct contact.

The possession of this faculty would seem to show the existence in the organism of a special affinity for the ethereal substance, and it may be that mediumistic phenomena are dependent on an actual polar union between some factor of the organism and the ether. The facts point to a special relation between that substance and the muscular system, which is the real seat of force in the organism, as distinguished from the energy of the nervous system. If it be so, then the energy given off in mediumistic phenomena is chiefly that imprisoned in the muscular system, which would account for the muscular collapse as well as the nervous exhaustion which the medium often experiences after the display of those phenomena. The protuberances from the body of the medium may then be regarded as extensions from the muscular system, although owing to its special *rapport* with the ether substance, phenomena may usually be induced by mere impression on that substance without any such extension.

Whether the mind of the medium takes any active part in their production is uncertain, but it would seem from the case

of Eusapia Paladino that movements of objects may be accompanied by motions of the body of the medium, and in such cases we must suppose that there is a mental recognition of what is going on, although it is not attended with conscious thought, thus agreeing with the theory of Professor Coues. It may be that the mind of the medium is able under trance conditions to act volitionally on the muscular system through the lower nerve-centres, which, owing to their action having become automatic, have a large reserve of force, and therefore are more likely to respond to the ether, the storehouse of cosmic force, than the higher nerve-centres, which are operative under normal conditions.

It may be objected that the energy which operates in levitation, and in other mediumistic phenomena, being organic, cannot be of the same nature as the physical radiative energy which exhibits its activity in connection with the ether as light undulation. There is, however, really nothing in this objection. It might with equal propriety be said that heat or electricity cannot be the same kind of energy as light, whereas it is known that they are merely phases of a universal activity which differ only because the energy is operative under different physical conditions. In like manner the energy which reveals itself in the organism differs from solar energy only in the fact that the conditions of activity are not the same. Even this, however, is not absolutely certain, for we know little of the nature of the ether through the agency of which alone we are affected by the solar energy, and which is the correspondent of the physical organism. For aught we know, it may have a structure analogous to that of our muscular tissue. At the same time, it is not improbable that the organic associations of energy may largely increase its potency, especially in relation to its material environment, in which must be included the material elements of the organism itself. In such case the operation of the organic energy may account for much more than the physical phenomena of mediumistic séances, explaining even most of the phenomena with which modern psychical research is concerned.

# A VISION OF "BEING."

BY PROFESSOR C. H. A. BJERREGAARD.

IN an address before the American Social Science Association, which met at Saratoga in 1883, P. C. Mozoomdar said, answering the question: What is Hinduism?—

"It is a deep appreciation and insight into Nature. You have heard of the natural scenery of India, the mountains, the rivers, the great forests, in the midst of which the hermits and sages lived. Amid this scenery, the Hindu gained an insight into natural forces. He penetrated into the life and soul of the universe. When he awoke in the mysterious dawn, he saw in the twilight the form of a mysterious person, and he called that person God. When the luminary of the day arose, the sun conveyed to him strange suggestions of another power, an eternal effulgence, which he called God. When he looked on the blue skies, he invested them with divinity. Thus, living in Nature, the Hindu lived in God.

"Superficial observers have accused our fathers of Nature-worship, of idolatry. When the sun was addressed as Thou, there was a Sun within the sun that was addressed. When the heaven was addressed, the prophet spoke to the Lord of the heavens. They did not worship the forces as such, but as representations of an invisible reality. Lights and shades, dawns and births and deaths, all presented to them a great fact, a soul behind all souls, Brahm."

In these words the Indian sage of to-day restated the fundamental belief of Hinduism, old and new, that "Things-in-themselves" are not the same as we represent them. This world is an illusive phantom, Mâyâ. The world is only my Representation, as Schopenhauer puts it, or the form in which things *appear* to me. What, then, is Being? Says the Vedanta:

"That which is through, above, below, complete,
Existence, wisdom, bliss, without a second,
Endless, eternal, one—know that as Brahm.
That which is neither coarse nor yet minute,

That which is neither short nor long, unborn,
Imperishable, without form, unbound
By qualities, without distinctive marks,
Without a name—know that indeed as Brahm.
Nothing exists but Brahm, when aught else
Appears to be, 'tis, like the mirage, false."

Of the three greatest forms of thought entitled to a hearing when the question of Being is discussed, this view is that of India. The next is that of the Greek philosophers, Parmenides and Plato in particular. The third form of thinking is that of Christianity. All three lament our estrangement from Being. India finds the reason in Ignorance (*avidyâ*—not-knowing); Greece accuses the senses of deceiving us. Christianity looks deeper, and sees moral depravity as the darkening element in intellect (1. Cor. ii., and Eph. iv. 18).

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That which the post-Vedic or Brahminical times called *Brahm*, the Vedanta defines as *Atman*. The etymology of Brahm (neutr.) is uncertain, but the word stands for Being in the sense of the Absolute, viz., that which is outside this phenomenal existence. It also means Force as manifested in nature, a force which, according to Sankara, "is eternal, pure, intelligent, free, omniscient, and omnipotent." Brahm is All in All; the soul is identical with it; "the whole world is Brahm;" Brahm is what really exists. *Atman* and Brahman (masc.) are one. Atman is the Self: the most abstract name for the Divine in man; it remains unchanged amid the changes of the world; it is the Breath of the World and of Man.

The Sankhya system, which is atheistic and naturalistic, calls Being *Prakriti*, or Eternal Nature; the "plastic principle" of existence, or original matter whence everything has come. It also calls Being *Purusha*, or Soul, "which is the real person of man," or the Universal Spirit, from which the soul emanates. The Chinese Lao-tzse, the head of Tao-ism, calls Being *Tao*, a word hard to define. It means Way, Reason, and the Word, though all these terms are more or less objectionable. Certain it is that Lao-tzse meant by it the Absolute; "the gate of all

mystery;" "the abyss of abysses;" the Mother of all things; the Abyss-Mother; the source of heaven and earth. In my first paper I said that the early Greeks called this Principle, or this First, *Matter;* Pythagoras, *Number.* Empedokles defined it as "the four elements and the two powers" (Repulsion and Attraction); Anaxagoras, *Nous* or Mind, a "personal" law, governing the world—changing the raw material or chaos into order. Demokrit and Epikur defined Being as *Atom*, the Ultimate of the Universe. Plato's and Aristotle's fundamental principle was the *Idea*, and that of the Neo-Platonists the *ἓν.* Of these I may speak later. The Christian philosophers used the terms *Deity* and *God.*

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Among the Greeks, Parmenides holds a peculiar position and calls it *Being.* This is what he teaches:*

"What are the sole two paths of research that are open to thinking?
One path is: That Being doth be, and Non-Being is not.
This is the way of Conviction, for Truth follows hard in her footsteps.
Th' other path is: That Being is not, and Non-Being must be;
This one, I tell thee in truth, is an all-incredible pathway.
For thou never canst know what is not (for none can conceive it),
Nor canst thou give it expression, for one thing are Thinking and Being.

. . . . . .

And now there remains for discussion
One path only: That Being doth be—and on *it* there are tokens,
Many and many to show that what is is birthless and deathless,
Whole and only-begotten, and moveless and ever-enduring:
Never it was or shall be; but the *All* simultaneously now is,
One continuous one; for of it what birth shalt thou search for?
How and whence it hath sprung? I shall not permit thee to tell me,
Neither to think: 'Of what is not,' for none can say or imagine
How Not-Is becomes Is; or else what need should have stirred it,
After or yet before its beginning, to issue from nothing?
Thus either wholly Being must be or wholly must not be.

. . . . . .

How can that which is now be hereafter, or how can it have been?
For if it hath been before, or shall be hereafter, it is not:
Thus generation is quenched and decay surpasseth believing.

* Comp. tr. J. Spec. Philos. vol. iv.

Nor is there aught of distinct; for the *All* is self-similar alway.
Nor is there anywhere more to debar it from being unbroken;
Nor is there anywhere less, for the *All* is sated with Being;
Wherefore the *All* is unbroken, and Being approacheth to Being."

These lines are sufficient to show the reasoning of Parmenides. The greatest conception seems to lie in these words: "*but the All simultaneously now is;*" there can be no *was* nor *shall be*, though we erroneously say in daily conversation: "it was, is, and shall be." The reason for this error lies in our natural disposition and education, which cause us to think in the forms of Space, Time, and Causality. Brahm (Being), as the Vedanta says, is not "split by Time and Space and is free from all Change." Where there is no change, there is no causality. Exemption from causality of Things-in-themselves is also the fundamental dogma of Plato's philosophy. The phenomenal world, he again and again calls "the Becoming and Perishing, but never really Being." To Being-in-itself he denies in the strongest terms all change. He restricts Space and Time together with Causality to the phenomenal world.

Biblical metaphysics is very peculiar. It conceives Being as a personality and endeavors to neutralize the limitation commonly implied in that term by maintaining, as attributes of God, (1) Eternity, viz., timelessness; (2) Omnipresence, viz., spacelessness; and (3) Immutability, viz., exemption from causality.

Eleaticism, or the Monism represented by Parmenides, is a striving from the manifoldness of all existence to a single ultimate principle. Its Monism is, however, not perfect. It could neither carry out its denial of concrete existence—the phenomenal world—nor yet logically derive this world from its presupposed original ground. With its defects, the system is a great advance upon the mythological notions of former days. Parmenides's predecessor, Xenophanes, proclaimed the unity of the Divine. Parmenides denied to this unity personality and change; he opposed it as Being, to this world as Non-Being; and that distinction so well drawn by him is a great advance upon all former thinking. It is a Vision of Being from the

stand-point of intellectual consciousness and probably the first attained by man.

This is the development of man in the direction toward Being. At first the mind is unfree—that is, it does not *see* itself both as a part of the Whole and as conditioned by it. It is unconsciously living a life which is a part of the Whole, like that of the unborn babe in the mother's womb. Its independent existence begins when it is born. From a relatively independent existence it gradually grows to a condition less dependent. Its freedom grows in the direct ratio of its advance on the intellectual and moral lines. So with humanity. The Hindu notion of Being leaves man no freedom; he is only a drop in the ocean, and he desires no other existence. It is the babe in the mother's womb. "Man" may be said to have been "born" in the death and fall of the East and the rise of the then Western barbarian, the Greek. The myth of Kronos wounding Ouranos and fearing the Titans from the Underworld is deeply significant. Kronos (Time) represents the order of Nature, and his children the formative and destructive natural forces. Out of their strife arises a new order of things, represented by Zeus. This is the intellectual advance of the Greek. Zeus is both man and god. Parmenides's Being is bound in a dualism—is only a vision of the Absolute. Morally, the Greek did not come any farther. The Oriental gods were monsters. The Egyptian gods were human beings, with animal heads—with one exception, the Sphinx, which was an animal body with a human head. Animal and human notions were mixed in these gods. Greece rose above this duplicity and made her gods beautiful human figures. She attained freedom by that colossal step forward, and yet her freedom was only human—not spiritual at the same time.

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In these papers I am not simply attempting to write a philosophical exposition of all the various notions of Being. Any one desiring that may perhaps find it in a History of Philosophy and much better stated than I could do it. Nor am I attempting anything in the line of occultism, true or false. I

have, for the present, set myself another task, and that explains the selection of my material and the point of view from which it should be studied.

Man is called to make his own world. His world is not made for him; it is a work of Art. He creates. Whatever use we make of Nature, we will not drift with her currents. With conscious power we control her, and she is willing to be controlled; that is her office. We are Free Spirits, and not naturalistic elements. Our world and our will are Self, Self-poise, Character, Spiritual Beauty—in one word, FREEDOM.

Our ideal is MAN. But what is man? Two opinions, in the main, have controlled thought in the past. The one considers man a birth from Nature. Nature has in man opened her eyes and attained self-consciousness and freedom. Man, according to this view, has no other God than the god of his own heart, and he follows no other law than that of his own nature. He is his own centre and purpose, and his "rest," or "salvation," is the evolution of a kingdom of Reason. The other view holds that man is created in the image of God, and his salvation consists in developing a kingdom of God, a kingdom of Personality, whose law is God's Will. Both opinions hold that man develops from immaturity to a full conception and realization of his ideal.

The latter view holds that his main difficulties lie in the sin which permeates his life and existence; it therefore studies the problem of development from that stand-point. The other sees his antagonistic factors in his environment and his own chaotic nature. Its view of development does not count in any sin, but reckons only with the factors of growth and the elements which oppose or hinder it. It is with this development that I am at present concerned. I call this life of man his Emancipation. My quotations, at the same time as they are Visions of Being, show the progress Man has made on the question to be or not to be.

Emancipation means liberation from all checks which arise from inherited dispositions and from the environment, from false traditions and false authorities, which keep man down and

hinder or forbid free evolution. Emancipation means liberation to Humanity or the quality of being Man, to dominion over the earth and to full and unrestricted use of all natural powers and qualities. In our day we call it liberation to the "purely human."

Emancipation as such is an absolute necessity. No man or woman can rise to man's estate without undergoing the fire of freedom. The result of Emancipation is what I above have called Freedom, Self, Self-poise, Character, and Spiritual Beauty. Our creative power is conditioned by it. No Godhood in us can be developed without it. Without Emancipation no "to be."

Emancipation is the point of view from which to value a human being and to study it. All History is Emancipation. No history where there is no Emancipation. Applying this to the subject of Being, on which I am writing, I say that the first Vision of Being is attained by mankind in Greece. Before that time the human mind was *bound* in the phenomenal; it had not emancipated itself as yet. The primitive mental condition, considered intellectually, is not self-reflective: from the innermost man there is no self-conscious response to the impressions received from without. Perceptions are not reflected by mind or by finding their intellectual equivalent. The perspective ability has not yet been developed; perceptions are not focalized, but piled on top of one another like the various elements in a Chinese landscape painting. This defect is Oriental and easily seen in the Chinese civilization.

The primitive mental condition, considered volitionally, is as defective. A perfect will is self-controlled, but the Orient is not self-controlled; it drifts like the somnambule according to the will of another. Self-poise has not been experienced. The Hindu ideal of existence is loss in the Universal. It cannot conceive the glory of "freedom in obedience." The illustrations of Being given above show this to be true. They are vague and indefinite and *extra*-human. The Hindu does not want to see himself as *apart* from Being at the same time as he is *part* of it.

When we come to the Hellenic times, the spirit of self-assertion is wide awake, particularly after the Persian wars. The Greek conquered in virtue of the new element in him: adolescence. Emancipation triumphed over "blind" obedience; so did the capacity to distinguish between "to be" and "not to be," and the conscious volition "to be" carried the victory. When I come to Christianity, I shall show how its conceptions of Being develop in clearness. By Christianity I do not mean Western theology.

In all studies of philosophical conceptions, that of Being in particular, we must keep two things in mind. We have all seen water bubble up in a spring on the hill-side. The simple minded Lao-tzse, in seeing it, reflected: it comes from *nowhere.* The spring flows on forever, he thought, a symbol of all existence, which continually flows from non-existence, the "slumbering possibility." Thus it represents one of the two modes of the life of the universe: the expansive movement, or the objectivizing tendency by which the Absolute rushes forth, so to speak, into actual existence. This movement the learned of old called *natura naturans*, the Becoming, the Everflowing, and out of it comes the whole variety of actual existence, *natura naturata.* Lao-tzse was also aware of the contractive movement, which follows upon the expansive, the subjectivizing tendency by which the *natura naturata* is "reheated" and returns to the *natura naturans*, becoming conscious of itself. This latter movement I call Emancipation.

These two modes of the life of the universe, of Being, this process of Self-movement, is in India called the Breathing of Brahm. Schelling, of the Westerns, has best of all understood the palpitations of the great heart of the world. Many of the Mystics, Jacob Boehme, and the Kabbalah are also rich in symbols on this subject. No definition of Being can be understood without keeping these "ups and downs," "ins and outs," in mind. They belong to either of them, being either expressions of expansions or contractions. For the present I have chosen to select those which represent the rising life, Emancipation.

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A decided advance upon the Greek conceptions is that attained in the Christian age, or the present historic period. The advance consists in a sharper definition. But a definition means limitation, for it means reducing Intuitions to psychological terms. In the advance, therefore, lurks a danger and the foreshadowing of final collapse.

The simplest exposition of the Christian notion of Being, I think, has been given by Bishop Martensen. He says: "The God of Revelation [this word he uses in the widest sense] is not the hidden God, the indefinite θεῖον who is the dark Ground and blind Power of Existence; nor is it the world-ordering Thought, which is not self-reflective and hence not different from its own World-Order. The Being of Revelation is Spirit. Spirit reveals itself as the Lord and as eternal Love, 'reconciling the world to Himself.' Being is Personality." By this term the Bishop does not mean the external form and existence of ours, a conception which unfortunately has become too common in our day and owes its currency to the false Theosophy now taught. Personality means the "self-centred Absolute; the eternal Being, who knows itself as Centre, as Ego in infinite Glory and as Lord over that Glory. Personality is θεός, the seeing All-Might, from whose Wisdom springs Creation." In these conceptions lie hidden no limitations. When the term personality is applied to man it means those same qualities in a relative degree. Godhood is inherent in man and Personality is its expression. Our aim in development is Personality. Personality, or as I should prefer to say, *The Personal*, is the Christian expression for Being.

Besides Martensen, I will quote some of Meister Eckart's definitions of Being. I translate from the original text:

"Everything rests only in its spring. If you throw a stone up in the air it rests not, it falls again to the ground. Why so? The ground is its resting-place; it is not at home in the air. The spring from which I come forth is the Deity. The Deity is my native country. Have I my father in the Deity? Yea, not only my father have I there, but myself too. Before I existed (before I became I), I rested in the Deity.

"The nearer a thing is to its spring, the younger it is. The farther it is

from its spring, the older it is. The nearer the soul is to God, the younger she is. In reasonableness one is always young, and the more truly one stands in reasonableness, the nearer one is to the spring.

"None is good, but One—God. What is Good? That which is most universal and communicates itself to everything else. God is the most universal of all beings. He communicates himself to all things. No thing gives itself. The sun gives its light only, but remains in itself as before. But God gives himself in all his gifts. If he did not give himself he would not be God.

"If you seek God for his sake alone, then you shall find him and the whole world besides.

"Plain people often believe that they ought to think of God as if he stood here or there. It is not so. God and I are one in Understanding. God's essence is Understanding, and God's Understanding makes me know him. Therefore is his Understanding my Understanding.

"God loves Himself, his Nature, his Being, his Godhead. With the same love as God loves himself, he loves all the creature—not *as* the creature, but as the creature like God.

"It is an undoubted truth that it is necessary for God to seek us; yea, his Godhead depends upon it. God can no more be without us, than we without him.

"Just in proportion as a man denies himself by God's help and becomes united with God, he is more God than man.

"God is ever and always active in the now of eternity. His activity is the bringing forth of his Son. Him he is bringing forth always; yea, I will say more: he brings forth me as his Son; yea, he brings forth me as his being and essence. Then I flow forth in the Holy Spirit; then there is one Life, one Being, and one Work."

Next we will further consider Eckart's most profound philosophy of Being.

# POPULAR FALLACIES CONCERNING MIND CURE.

BY JOSEPH L. HASBROUCKE.

ALL truth makes its way slowly. Discoverers, inventors, and annunciators of great ideas have learned that time is an important element in the progress of new thought; and a period of doubt and uncertainty, even of contempt and reproach, is at first naturally looked for by those who would propose some thought or enterprise contrary to the usual trend of belief or experience. Misapprehension and fallacies are to be expected, and must precede full elucidation of truth or reason for action.

The new science of healing by metaphysical methods, including, as it does, the fact that all diseases are mental in ultimate origin, has not escaped the general reproach of public opinion; it only asks, however, for the trustworthy and satisfactory test of time in which to prove its right to exist and its genuine power to relieve suffering. Meanwhile certain amusing and ridiculous fallacies have arisen, which no lover of truth, whether he be an adherent of or disbeliever in the metaphysical theory, can desire to see promulgated or believed.

One of the most absurd of these fallacies is frequently heard from the lips of men whose common sense and customary methods of reasoning should lead them to more correct conclusions. "Show me a metaphysician who can successfully join a broken bone by mental treatment," said one man of scientific attainments, "and I will believe in this system of healing without medicine." This surgical test is brought forward again and again as if it were surely unanswerable. Were this test answered by one who should some day, by mental treatment alone, cause the fibres of a broken arm immediately to knit together, doubtless the proposer of the test would still be a pronounced sceptic, as he desires to be. The difficulty of this test lies in

the ignorance of the man who proposes it. He is utterly ignorant of both the nature and scope of the mental cure.

In the first place, the metaphysician proposes to heal disease, not to mend furniture. He does not claim, any more than does the regular physician, the power to reunite a dissevered limb, or to restore the victim of the guillotine, nor yet to cause the renewal of a disjointed part by other than mechanical means. The fracture of an arm is a mechanical injury, not a disease. The surgeon stands in his own field as a skilled mechanic, mainly apart from the legitimate field of the medical practitioner. In a certain sense, the surgeon's art, especially in the matter of broken bones, resembles the art of the medical man no more closely than does that of the repairer of china resemble the art of the potter. As is frequently the case with fallacies, this belief results from a comparison between objects not of the same class, and hence is not legitimate.

In the case of a broken bone, nature is an important factor in the cure, and aids the surgeon to the extent of performing the entire healing act; but in most cases a skilled hand to bring together and bind the injured parts must precede the restoring work of nature. The true metaphysician lays no claim to supernatural power. Like the regular physician, he works by means—with the simple difference that his remedies are mental, and therefore, he claims, natural, while those of the medical man are material, and, considering the source of disease to be mental, unnatural.

No sane man would expect his physician, whether of the allopathic, homœopathic, or eclectic school, or however numerous the diplomas and certificates granted him by home or foreign universities, to reduce a fracture without the use of mechanical means. The physician obviously does not undertake to display miraculous powers: neither does the metaphysician. It is in the power of the latter, however, so to calm and relieve the mind of the victim of accident that fever and general disturbance of the system shall not follow the natural process of union of bony fibre; and a case has recently come to my notice in which further aid than this was given.

The husband of a believer in metaphysical healing had broken his leg, and an hour was appointed for the surgeon to set the bone. Important reasons existed for omitting anæsthetics, and in view of the peculiarly trying nature of the injury it seemed evident that the patient must suffer great pain during the operation. Without his knowledge, the wife called together a half-dozen friends whose belief in the power of mental remedies was as strong as her own, and a half-hour before the time appointed for the surgeon's visit each one of these ladies gave a mental treatment to secure quietness and freedom from pain. So thorough were these treatments that when the surgeon arrived he found his patient sleeping quietly, and was induced to begin the operation at once. Incredible as it may seem, the operator was able to complete the setting without once awakening the man, and when the latter was fully aroused he was both surprised and gratified to find that the dreaded operation had been successfully accomplished. His recovery was rapid and satisfactory. A literary woman, whose name is a household word high in the esteem of the large circle for which she writes, is my authority for this statement.

To one who understands the metaphysician's view of the nature of disease, the surgical fallacy, in common with other fallacies, becomes impossible. Disease has always a mental origin, and it is with mind, not with bones, blood, or matter of any sort, that the metaphysician deals. True, the body reflects the disturbance of the mind, but it is in the disturbance, not in its reflection, that the metaphysical healer is interested.

A common idea concerning the mind cure is that which confounds its nature, if not its methods, with that of mesmerism, hypnotism, and the faith cure, or supposed miracle-working. To the metaphysician no fallacy is more absurd than this; and, like the first named, it is based wholly upon ignorance and is readily dispelled by enlightenment. The faith cure, as its name implies, depends purely upon a strong act of faith on the part of the patient in some external power supposed to be especially exerted for his benefit. It is wholly religious, cannot be enjoyed by an unbeliever, is usually accomplished at once, and fails in

numberless instances. It presupposes the definite existence of an evil spirit—the devil—whose temptations are said to cause a return of unfavorable symptoms; and the cure is supposed to be in a measure dependent upon the adherence of the patient to his faith in the power of Christ.

On the other hand, the mental cure may be performed on a man who believes it to be the veriest humbug, only providing that he be not unwilling to be cured by this or any honorable means. True, a more speedy healing may sometimes result in the case of one who possesses confidence, and so assists negatively in the mental operation by placing no obstructions in the way; but, as stated, the patient's faith is not a necessity in the curative operation. Indeed, wonderful cures have frequently been effected with patients at a distance, who were unconscious of the source of their relief, as well as upon many who declared utter faithlessness.

Again, the mental healer—while acknowledging, as does every right-minded physician, the supreme Power, the Creator of all agencies, whether spiritual or material, and the dependence of the entire human family on His beneficence—does not regard the act of healing as either miraculous or supernatural, but rather as the result of a legitimate use of purely natural remedies: remedies not less but more natural because spiritual, and so wholly real. Man, a spirit, in image and likeness formed after his Maker, may be healed of physical disorders through spiritual remedies, since his only enduring part, his real nature—his *substance*—is spiritual. Moreover, the metaphysician admits the existence of no spirit but *good* spirit, and recognizes that the perfect Spirit created all things and pronounced them good. From his very nature he could not create and fashion a spirit of evil; and since all things were created by Him, there is no room left for a Satan or devil. That idea is an entirely gratuitous contribution from fear and ignorance.

That Christian science was deduced from metaphysical healing by means known to few, is perhaps the only statement which can soberly be made about its origin at present. Facts concerning its derivation are in competent hands—hands of

those closely related to the thoughtful mind whose study has brought this great boon to suffering mankind—and at the proper time the world will know of them. At present it may be said that Christian science is too emotional, too sentimental; it is far less thorough in its treatment than the pure metaphysical method, and of narrower scope. Its treatments are almost entirely of the sort known among metaphysicians as "general treatment," that is, treatment applied in practically the same way to all persons, regardless of the special causes of the peculiar case in hand. For this reason, in many specific and difficult cases, it produces no satisfactory result.

The metaphysical school, founding its principles on the One and Eternal Spirit, does not strive to embrace creeds or credal formulæ—none of which are to be found in the nature of pure spirit—but holds to its own field with the general acknowledgment of the Universal Spirit which all advanced thinkers recognize. It is not at enmity with the pure doctrine of Christianity, and draws much of its teachings from the Bible; but it does not intend to found a church or religious community, and to this extent seems wholly unlike the rigid school of Christian science. Moreover, its tenets, founded on facts of universal spiritual existence, demonstrated on this plane partly through psychology, require much closer study than those of the Christian scientist, who seems to require no reasons, but accepts nearly everything on simple faith. Its best advocates do not offer to fit out full-fledged practitioners in a half-dozen lessons, thus degrading an important science, to the comprehension of which one should bring an alert, studious mind, capable of grasping and assimilating the highest truths of the universe.

Mesmerism and hypnotism have this in common: each depends on the individual agent for its power, and aims for the conquest, even the complete subjugation, of another will. These also fetter the senses and destroy volition until such time as the mesmerist pleases to restore it. The metaphysical healer, on the other hand, has no personal contact with his patient, and is commonly unseen by him during treatment, as the two frequently sit facing in opposite directions; hence, no fas-

cination or enchaining of will or sense is permitted. The patient under treatment may read, sew, study, paint, or indulge in any other diversion, the sole restriction being that laid upon the thoughts, which should, if possible, be of a cheerful character, and not directed toward one's self, especially not toward one's troubles or pains. Frequently a pleasant sense of relief comes during the treatment, a desire for rest, and an obliteration of pain; but no influence of a governing nature ever results from it. After the treatment, the patient is even more free than before, and he knows nothing whatever of any controlling influence. No mental action touching his personal volition has been exercised; therefore his will is of necessity untrammelled.

This brings us to the consideration of another fallacy concerning the mind cure. There are still abroad in the land some unreasoning people who believe that a mental cure is simply the result of the patient's own imagination, through such exercise of will-power as momentarily to control his symptoms—never very serious or important.

Numberless invalids receive little sympathy in their sufferings, because, surrounded by people of stronger wills than their own, they are supposed to live in an atmosphere of weak subserviency to any distracting physical sensation which may overtake them. The case of such an invalid is doubly pitiable. Closely allied to this fallacy—so intimately, indeed, that the two may well be considered together—is that other which every metaphysician has heard *ad nauseam*: "The mind cure may do very well for nervous diseases—diseases of the imagination; but it is powerless when a *real* organic disease attacks one." Experience shows that the class of people who promulgate the latter theory are generally of such stubborn mental stock, so thoroughly convinced that they have solved the entire problem of the healing of disease, that argument is wasted upon them.

It is not easy for a strong, robust, phlegmatic, alert man, engaged in some occupation which taxes chiefly his physique, who has never known the miseries of what is called nervous prostration, to realize that his neighbor—of delicate constitution, or, if not delicate, sensitive to responsibilities, ardent, and

conscientious—may come to suffer keenly and be a genuine invalid of the most hopeless sort, while apparently well and bearing no trace of physical pallor, emaciation, or pain. Untold misery often results from this failure to appreciate and sympathize with the victim of nervous disorder. His case is more difficult, more painful, more exhausting, even if it does not at the time threaten fatal results, than that of the man acutely ill with some elaborately described disease of *materia medica.* Proof of the persistency of his case is found in the fact that no class of sufferers find relief with such difficulty, even under the skilled management of the most noted medical practitioners; and nowhere do these experts fail more ignominiously to bring the relief for which they are employed than in the entire class of diseases common to the ganglionic nervous system.

Proof of the genuine efficacy of mental healing is found in the fact that the most confirmed cases of nervous disorder, bearing the authority of the most eminent medical diagnosticians, are not only cured by its gracious ministries, but a special and unusual renewal of vigor, a rehabilitation of the life-force such as is possible by no other means, is the gift of the metaphysical healer to his rejuvenated patient; or, better, the gift of the Spirit itself to the restored man.

The reasoner who asserts that mental healing is possible only in those diseases which, according to his way of thinking, are the result of a disordered imagination, may easily find opposing testimony, if he desires, in hundreds of acute cases, both nervous and organic, which have been treated with signal success by practising metaphysicians. Cases almost without number might be cited, all within the experience and observation of the writer. Several consumptives whose cases were declared beyond the reach of material remedies; spinal disease holding a fair young girl fast to her couch and holding out no promise of release from this dreadful captivity; eczema in its most aggravated forms; inflammatory and ulcerative conditions; fevers, and scores of other equally violent and acute disorders, in most instances declared incurable by the (so-called) regu-

lar school of physicians, have yielded to the influence of mental healing without difficulty, and have been permanently restored to perfect health. If these were only imaginarily sick, why was not that obvious fact discovered before pronouncing the case hopeless? If curable by material means, why condemned by the savants of science? If incurable by ordinary means, yet real in their nature, then unquestionably a beneficial work has been accomplished. Assuredly, such a work, whatever its nature or source, is of benefit to suffering humanity. Cases have been so numerous that scarcely any one desirous of knowing the facts need doubt for lack of reliable evidence. The opinion of him who does not wish to know bears no weight with an intelligent public.

Another fallacy regards the estimate of time necessary for a cure by mental means. Poor humanity has so long suffered many things of many physicians, and spent all its living without substantial betterment of its diseased condition, that one does not marvel at the usual first question of the patient: "How long will it take to cure me?" He does not stop to consider that, in all his long list of medical advisers, not one who has foretold a cure within certain limits of time has been able to keep his promise; but for some strange reason he expects the promised aid of the metaphysician to be given speedily and within a definite space of time. The fact that no material remedies are administered, and that the patient is not treated to admonitions concerning draughts or diet, raiment or occupation, but is simply warned against indulgence in morbid, selfish, bitter, apprehensive thoughts, and especially against thoughts about disease, seems, in some way, by very generosity of the conditions, to induce the patient to expect even more; and he is sometimes impatient because the healer does not promise his immediate and radical cure. He fails to understand that since, according to the metaphysician's ideas, his disease is purely mental in its origin, there may exist a complication of causes reaching back for many years, several of which may have to be removed before a complete cure can be effected. And while it may be true, as well, that the cause is simple and

easily removed, yet not until he is fully aware of the causes can the metaphysician decide how much work is to be done.

Many who are sceptical concerning the efficiency of mental treatment for the cure of disease, falsely suppose that the metaphysician works blindly and without means; that because no material aids are used nothing is done; that having divined the name of the patient's disorder he aimlessly gives advice with the assurance that no trouble exists; and that the only results come from confidence in such assurance. But far more intimately than any medical man must the metaphysician understand his patient. He cares very little by what name the disorder has been called. Symptoms—which he, in common with the medical practitioner, knows to be most deceptive and often the blindest possible guides—furnish him little in the way of data. But either the general or special mental habit of the man, his fears and hopes, his beliefs and theories, his ideas, his susceptibility to his mental environment, the grand crisis of his life, the periods of anxiety or depression or remorse or foreboding through which he has passed, his anticipations for the future, and in general the whole trend of his mental and spiritual nature—these are gathered by degrees, and give this skilful healer of men his ground of treatment. Can any intelligent being say that these mental states have no bearing or influence upon the patient's health? Does any sane person suppose that a drug can remedy these or similar conditions? The metaphysician prescribes no remedies save prohibitions against anxiety and morbid or despondent thoughts; but his mind is most active in estimating the causes which have led to certain conditions, and in making direct applications of theory to practice through his own thought-action, thus producing and applying mental remedies of the most natural sort. When his mental diagnosis of the case has been made, no practitioner of the material school bends himself with greater energy to the task in hand than does the metaphysical healer of disease.

Because of his profound knowledge of the intricate workings of those finer activities of man's mental nature, he understands

as no other can, the importance of establishing in the most thorough manner, and without delay, just the right corrective influences; and that part of the curative work which the physician waits, in the blindest kind of *faith*, for a medicine to accomplish, he bends all the energies of his intelligent understanding to accomplish by direct mental process—a thoroughly efficient "mental medicine" possessing only good and beneficent powers.

Could one but stand aside and view with impartial eye the mental processes of his own nature for a single day, even for an hour, the helpfulness of his observations could scarcely be exaggerated. One man believes that he lives in his business, but it is the *thought* which his business involves in which he is immersed. Another considers his affections as his real atmosphere, but quite likely it is the thought or ideal affection which absorbs his attention. Another supposes that the affairs and affections of his children control his life; but he also is living in his own thoughts for and about his children. Still another forms the conclusion that he lives in necessary subjection to surrounding influences and to the material conditions of his environment; but he also is only acting out his own thoughts and mental conclusions about those conditions: since another, who thinks differently, realizes entirely different results from the same surroundings. The spectator's test would in a very short time convince either of these deluded ones that he has been self-deceived.

Consider for a moment what is this man whose atmosphere we would know. Is he flesh and blood? If he were the grave could contain him. Is he a certain collection of bones and arteries, of limbs and members? In that light he is generally considered; though scarcely a man living, certainly no man of intelligence, would ultimately confess that his real self is inert material. When the Creator said, "Let us make man in our own image, after our likeness," no sane man believes that a reference to a physical body was intended.* The spirit of man was fashioned after the likeness of the Spirit of God—

* See Genesis i. 26, and ii. 4, 5.

of the same elements, and the same general spiritual structure, although, in kind, lacking the perfection of the Creator. The man whom God made had a glorious heritage. He was at the most only "a little lower than the angels, crowned with glory and honor," free from taint of any sort, high and holy in his aspirations, neither earthly nor sensual, finding his satisfaction in the realms of spirit, not anxious for physical things, serene, pure, unselfish, the child of God the Spirit.

To most men the study of ancestry is fascinating; few realize what inspiration may come from the contemplation of man, the real being, in his remotest origin. What do we mean when we speak of the individual? We say this man whom we call by a certain name has performed a noble deed—he has rescued a life from drowning; he has circumvented a conspiracy against the nation's honor. But was it the body of the man which performed the act of heroism? You may affirm that the hands or the feet went on the errand which averted danger, but the fact remains that the act of heroism was the spirit's thought — wrought out, it is true, by the body. Could the body itself have so wrought? The conception in spirit — strong, pure, inspiring—was bent on self-sacrifice and salvation for that other. The real *ego*, the eternal spirit which no time can quench, nor eternity destroy, was the real agent in the heroic act, and but for its bidding the act would not have been performed. But for the real and abiding existence of that intelligent *ego*, heroic thought for another would never have taken form.

The life saved from drowning, the government's honor protected—to what could such glorious deeds be attributed save to the spiritual part, the real being?

If you would discern which is the real man, contrast body and spirit. The body taken by itself is a most interesting physical study—its provision for emergencies and adaptation of parts most remarkable. But the bite of an insect, a quick stroke of lightning, a drop of poisonous liquid, an arrow point, a bullet, or a steel blade, may quickly close its connection with spirit and leave it a lifeless, unthinking, insensate mass. Flame may

devour it and leave it a handful of ashes; water may engulf and never afterward reveal it to the eye of day. To-day it is honored, respected, cared for; to-morrow we are glad to condemn it to the merciful silence of earth and darkness. The hand is not you nor any part of your real self. It is a valued servant, but in a second's time it may cease from its lifelong obedience; yet the real self will live on, here or elsewhere, with no diminution of force, no loss of activity, no crippling of power. Dismember the body and still the *man* remains, to think, plan, remember, worship, exult, and develop, here or elsewhere, just as before, or even more perceptibly.

Nearly all men realize, even though they do not confess, the existence of a real self and the dignity attached to its being. They often fail to comprehend the glorious truths concerning this existence. Where was the flame born which can extinguish this spirit? Where was the lightning bolt forged which can still its life? What man or company of men, what conditions of life, what calamity, disaster, misfortune, shock, or violence of any sort can ever touch for injury that vital spark? Years of time may go on and lose themselves in æons of eternity, but the spirit of man, like the Spirit of God, will know no age, no blight, no decay, no diminution of power. Even more than to-day, in the life on earth will the real man exult and joyously live in realization of his true existence, for he will then understand the meaning of the true life:

> "My own dim life should teach me this,
> That life shall live for evermore;
> Else earth is darkness at the core,
> And dust and ashes all that is."

In the contemplation of such thoughts as these, the metaphysical healer becomes permeated with the truth of man's real existence. To him, the word of the lip reveals the life of the soul—the real entity. The body takes its true place, subordinate, obedient, dependent, but not pre-eminent. The metaphysician never denies the presence of an asserted pain which to the suffering body at least seems a reality, but he

holds a different view of its nature, and realizes, as the patient cannot realize unless he has developed the understanding, that the actual or true self is not even touched by the physical pain, and to him—the healer—pain of body is but an illusion. Life itself, the spirit of man, he argues, cannot be touched by the draught of air, the passing epidemic, the feverish contagion. The Spirit of the Creator is never touched by the physical: the spirit of man, made in its image, is equally impervious to the hand of what we call disease. The real man, the undying part which cannot know physical deterioration, can never be subordinated by the physical—that which is of itself the insensate. The patient says, "I am sick," and the healer mentally denies and ignores the statement, for he knows that which the man fails to realize, viz., that the *ego* can never say, "I am sick."

Where, then, since the spirit cannot recognize disease or decay, and the physical is but the servant, does the metaphysician seek for the cause of the disturbance which has come into the man's life, and which he calls disease—or lack of ease. The definition furnishes a clew to the mystery. There is a real lack of ease between body and mind. The spirit acting on the mental plane has been disturbed by some real or fancied imagination or thought of evil. An hour of terror when crackling flames threatened the dissolution of the physical part, and the burning house suggested destruction of the physical man as it so evidently wrought destruction on the material fabric of the dwelling; or, a long-continued condition of anxiety when financial disaster seemed impending, and the loss of some of the good things of physical life falsely suggested actual loss to the spiritual; or, an accident on the railroad, when physical death and loss were uppermost in the minds of all about him—these and a hundred other causes may have combined to produce the lack of ease between mind and body which, at first producing general uneasiness, or, as we often term it, nervousness, held its sway over the mind until the body, the sensitive servant, reflected the lack of ease, and in some portion of its structure began to express signs of the general unrest.

But, perhaps, the man's own spirit, the real man, apparently suffered no disturbance. He was cool, calm, untroubled in the midst of physical wreck and disaster. He held his own soul above the region of the material and regarded the scene in its loftier spiritual aspect, as a presage of change to the bodily part, perhaps, but as utterly without danger to the vital spark. In that case the man would doubtless come out of the catastrophe unharmed; or the conditions being such as to appall all hearts, he might suffer in mind from lack of ease communicated by the subtle operation of telepathy from mind to mind; but in this case the physical reflection would be far less strong and much more readily overcome than if the disturbance were due to his own lack of self-possession.

The man, as viewed by the metaphysician, is spirit, the creature, the effect of which God is the cause, the thought of God himself. His dignity and immortality cannot be questioned for a moment. Through all time, all eternity, this Thought, which God himself called into existence, *must* endure by virtue of its essence and its Creator's power. Its dignity and power are God-given; its scope of action, its development and progress, unlimited; its present grand; its future glorious beyond the power of expression. Its real essence must forever remain superior to any permanent effect of physical conditions. How, then, does the metaphysician seek to restore the proper balance between mind and body when the latter expresses pain and unrest?

No surer proof of the metaphysician's theory concerning the healing of disease can be asked for than is revealed by certain courses of treatment which he invariably adopts. By the process of telepathy, which will, no doubt, become as reasonable to men of intelligence in the years just ahead of us as telegraphy has already become, the healer impresses upon the man's mind the importance of certain well-known truths. He assures him that he is spirit, not body alone; mind, not matter. He proves to him conclusively that spirit is the only permanent reality in existence; that all else but spirit can and will cease to endure; that the only abiding and consequently only real substance on

earth or in the universe is spirit, and that no conception to the contrary can for a moment satisfy the mind of a reasonable being; that naught but spirit in the earth or universe can be called intelligent, since the mere physical cannot of itself apprehend any idea whatsoever. All ideas, concepts, aspirations, imaginations, longings, hopes, fears, calculations, and inventions, are of necessity addressed to or originated by the spirit itself. Body has no part whatever in cognizance of the spiritual. The material may be acted upon; it can never by any possibility either *act* or *know*. The dull, irresponsive matter of which my writing-table is constructed has the same measure of intelligence as the inanimate body—no less, no more.

Spirit only, still reasons the metaphysical healer, possesses the power of sensation. We say the body feels, but how much sensation is left to it when separated from the spirit—when mind ceases to act in its fibres? The lifeless form responds to no insults heaped upon its members. The body of brave Hector chained to the lightning chariot of Achilles has no word of retaliation, no reply to the injuries received, no defiance to hurl back upon his mortal enemy. The head of Sir Thomas More reposes as peacefully on London Bridge as in the casket of the loving daughter, and responds not to public reproach or filial tenderness. Sensation departs from the body when the spirit leaves its mortal residence.

But numerous instances, in the experience of each of us, still further prove that sensation depends upon spirit. When the soul was bowed in agony over an approaching bereavement, how many trivial sensations, which would have been recognized and responded to by conscious mind, pass unrecognized? Later, when the cause for anxiety is past, a scar on the flesh or traces of blood prove that sensation was absent when the attention of the spirit was directed away from the material part.

By means of these and kindred ideas, the metaphysical healer endeavors to impress the perturbed mind; and so real and vital are these truths that spirit invariably, though not always immediately, responds to them. Life and true manly vigor gravitate naturally in their best state toward these truths.

The spiritual origin and existence of man are proved by such response. A similar effect on the spirit may be produced by any one. Repeat to yourself words expressive of peace, of serenity, of confidence in the All-wise Spirit, of freedom from physical cares, and accompany such repetitions by definite conceptions of the ideas so suggested, and there will gradually shut over the troubled spirit a sense of restfulness, calm, and exaltation. This state depends not on the physical, not on the druggist's prescription, but on the spiritual. An unrepentant, sullen criminal cannot possibly know the delights of exuberant health. His bodily functions may perform their office, but the upspringing of buoyant health depends upon the clear shining of the spirit within; and all spiritually minded persons experience moments of untold ecstacy when consciousness of material things, for a time, vanishes, and the real man—spirit—exults in the pure cognizance of its birthright, powers, and destiny.

It is asserted that the metaphysician foolishly denies the existence of the body, and that the expression, "Spirit is all," conveys a false idea. The expressions, "All is spirit," "All is eternal good," undoubtedly express the ultimate conviction of the metaphysician. The chemist proves the body to be unreal, by various physical tests which show it to be quite different in construction from the report made through the direct evidence of the senses. Spirit endures without loss or change. Only one of these two opposite elements, body and spirit, can be the real man. Body proves subject to decay and dissolution, while spirit is changeless, eternal. "All," in the metaphysician's dictionary, means simply all that is real, enduring, indestructible; and since the spiritual is the only existence to which these adjectives may apply, spirit, in this sense, is all, or all is really spirit. By the same analogy, all is one eternal good, since all reality is real life—necessarily right, therefore good. Though physical powers wane, age does not touch this real man. His spirit knows nothing of age. The Spirit of the Eternal itself knows no greater degree of youth and vigor and freedom, for the spirit of the man, as he ever remembers, was fashioned like the Spirit of God. Outward circumstances

may add to his comforts, or may decrease them; but through it all his spirit ever sings the grand song of immortality. The holiest aim of his life is to open the eyes of his fellow-men to a consciousness of their glorious heritage as children of the Infinite Spirit.

He has no time to spend in finely spun theological arguments; the tenets of the various church denominations, when based upon separated opinions, scarcely interest him. He is bent on loftier themes. His neighbors and friends come to be regarded by him in the true light—the light of the spirit. They are to him not body and person alone, but, like himself and like their Creator, pure spirit. He regards their falls from the highest paths as the mistakes natural to spirits clothed in flesh, and looks forward to a time of complete purification. The natural tendency of his thought and act is necessarily toward unselfishness, because he knows that in spiritual essence all are one, and that the good of one is the good of all: the selfishness, folly, or wrong-doing of one works harm to all. His own spirit, daily increasing in its realization of its origin and destiny, strengthens and is constantly purified by the influence of the thought-life in which it exists, creating a mental atmosphere whose influence is recognized, if not expressed, even by casual associates. Mental activity of this sort is elevating in all its tendencies. I am convinced, therefore, that the healing philosophy, based and practised upon these grounds, carries the greatest possible boon to suffering humanity.

# THE IDEAL OF UNIVERSITIES.

BY ADOLF BRODBECK, PH.D.

(*Third Article.*)

[Translated from the German by the author.]

THEOLOGY is now taught at most of the higher universities of Europe; also at many specialized schools in North America. As a general rule, certain restricted lines of theological instruction predominate in each institution. If we exclude the religious schools of the East Indians and Mohammedans, there remain, besides those devoted to the study of Hebrew theology, only the various schools of Christianity. As the latter is the dominant religion of civilized nations, the Christian theology has always played an important rôle in the scientific life of universities.

We shall now attempt briefly to delineate the main endeavors which, in the theological faculties of the present age, serve as survivals and witnesses for the past development of the Christian religion and the Christian Church. Corresponding with the purposes of philosophy and jurisprudence, which often border closely upon those of theology, in former times actually intermingling with them, we can distinguish four chief currents in the theology of the present era: (1) the Roman Catholic; (2) the Protestant; (3) that objective-historic theology which simply states the origin and development of the Christian doctrine; and (4) the inception of a theology based upon recognized facts of science, of human nature, and of history.

The Catholic theology, as now taught in Romanic countries and to some extent in the Germanic, is, on the whole, identical with that of the scholastic theology of the Middle Ages. This is especially true of Thomism — the philosophy of Thomas

Aquinas, who in the thirteenth century brought scholasticism to its zenith. Scholastic theology is essentially the same as scholastic philosophy—an amalgamation of Grecian thought with the doctrines of the Roman Catholic Church. As above stated with regard to Catholic philosophy, the Grecian philosophic element is related to that of the Catholic Church like the shell to the kernel: philosophy is the shell, and the Christian doctrine is the kernel. Strictly speaking, therefore, one cannot admit a difference between the philosophy and the theology of Catholicism. The two are identical. Yet if we are asked to point to a distinction between the two, we can only say that the former is the external and the latter the internal part of the system. Indeed, this distinction is generally recognized by science.

There are many things in this branch which aim at the cultivation of the scholastic shell (logic), which essentially is a spinning out of the Aristotelian syllogistic method; while other things are directed chiefly toward the improvement of the true scholastic kernel (dogmatism), which is but an elaboration of the Catholic doctrines instituted at councils and elsewhere. If, therefore, we refer to the Catholic theology as differing from the Catholic philosophy, we mean, in short, the mediæval dogmatics.

The Roman Catholic theology, understood in this sense, is taught by its professors chiefly to Catholic students—rarely to those of other faiths—at distinctively Catholic universities, and at some institutions of mixed beliefs. By Protestant professors it is taught, not as a system of dogmatics, but rather as a part of the general history of dogmas. Catholic theology may be regarded as a science which, in the main, is already completely developed, although the practice of instituting dogmas still continues in the Roman Catholic Church. It contains the substance of that which, from the Middle Ages and even earlier, was regarded as the basic doctrine of the Church, and still continues as such. The teachings of the modern Church, however, do not coincide exactly with all that was taught by the scholastic theologians in former periods; but, from time to time,

care was taken that the theoretical studies did not depart too far from the practical doctrine. This was done especially at the great theological councils, at which the representatives of the mediæval faculties frequently played a predominant rôle.

The authority of the theological university of Paris, which since its commencement has been of surpassing weight, often came very near in rank to that of the Roman chair. Almost throughout the Middle Ages the French capital was the international source of life for Catholic theology; likewise for all the universities of Europe. Yet the Catholic theology is not a science in the modern meaning of the word, but rather a tradition of doctrines which are still operative as a theoretical and practical power within the Roman Catholic Church.

The true scientific task of the Catholic theology is (1) to lay bare the roots out of which its doctrines have grown in the course of centuries, for which it is necessary to go back to the East,* especially to the ancient Hebrew religion; (2) to trace the growth of these doctrines and to determine the active factors in the process, to reveal it as a part of the development of the Church and of culture itself, especially of the Middle Ages; (3) to describe the action of this theology upon contemporary and subsequent periods; (4) to determine its relationship to the later doctrines and contemplations of the world in an historic, genetic, and philosophic manner; (5) to measure everything by the standard of the true Christianity of the time of its Founder and his disciples—that is, compare it with the primitive doctrines, also with those of other religions; and (6) to ascertain what portions of it harmonize with the recognized facts of science, and what material it may contain as the foundation or fertile germ of future knowledge.

The Protestant theology is at present taught at the universities of the Germanic countries, also in those of England and America; but now, as ever, it has its main seat in Germany. Indeed, it is taught side by side with the Catholic theology, as at Tübingen; and in some centres—notably in the northern

* For details the reader is referred to "Zoroaster," by Adolf Brodbeck, published by W. Friedrich, Leipzig, 1893.

part of Germany, as at Leipzig and Berlin—it occupies the entire theological faculty, to the exclusion of all other beliefs.

The Protestant theology has grown out of the Roman Catholic, and aims to serve the scientific requirements of the Protestant church. On account of the relatively greater liberty of scientific opinion allowed the Protestant theology by virtue of its principles, its character is not so uniform, and is therefore more difficult to define than that of the Catholic theology. Yet, on the whole, the nature of the former, as at present taught and practised, may be described as identical with Catholicism, save only that the Protestant theology attaches less importance to the mediæval development of the Christian religion. On the other hand, Protestantism endeavors to prove that the doctrines of Christ come to us from the Bible and from the earlier times of Christianity much purer than from its later developments. In short, the Protestant theology protests only against the aim and methods, in doctrine and in life, adopted and pursued by the Christian theologians in the Middle Ages.

The real task of Protestantism, then, is threefold: (1) to reproduce, as objectively as possible, the pure doctrine of Christ in its original form, by means of the historic and philologic sciences; (2) to show the development of this form by the apostles and those of subsequent times, and to observe whether, from the beginning, there were elements in the Christian religion which, through the law of necessity, caused mediæval Christianity to express itself in ascetic and fantastic phases; and (3) in an historic and philosophic manner to show the connections of these different epochs in both doctrine and life, and to do this without dogmatic or philosophic prejudice.

Its further duty is impartially to compare its own results with those of the Catholic theology, and to present them in the clear light of modern criticism, without artificially pointed antitheses, but in a spirit of genuine love for truth.* It is

* The so-called apologetics—the alleged science which assumes to defend the Christian dogmas—is no science at all; for it never can be the duty of science to defend a scientific object. Science investigates, and then states the result: defence is the business of practical life. Moreover, the theologic polemics—the task of

under a moral obligation to examine the results of every impartial investigation and to compare them with other systematically investigated religions,* especially that of the ancient Hebrews. The Protestant theology must also point out that which is common to all religious beliefs and judge everything by the scientifically recognized principle of religion, which for the present I will not regard as generally settled, whether one or several of the existing religions have realized the nature of pure religion, or whether the essence remains yet to be discovered. My own conviction, however, is that the essence of true religion is idealism; that is, the striving for perfection, for the ideal in everything. The aim of modern religion is to do away with the painful discord between modern civilization and old dogmatic beliefs.

Besides the study of the Catholic and Protestant theologies, there is a further current in modern religious endeavors which may be called the objective historic aim. This, for the time being, renounces the immediate practical employment or systematic outfitting of its material, and devotes itself to the scientific task of using the means of historic inquiry (especially of the pure philological methods applied to the Bible) to reproduce the entire Christian religion in its various epochs, especially in its earlier periods, and thus to present a true picture of the historic facts relating to the Christian doctrine and life. This aim, facilitated by the revival of the classical languages at the time of the Reformation, has become very potent, especially in this century. It has had its principal representatives in Protestant Germany since its inception.

For the completion of this aim there has in recent times been added especially the study of the ancient Oriental religious documents and languages, as also the historic study of all past forms, norms, and views of religion; so that the whole presents itself as a pure and natural object, and not as an arbitra-

which is not the defence but the attack—is directly contrary to the nature of true science.

* Most striking is the similarity of the Christian religion with Buddhism. The former appears to be the latter clothed in Judaic garments. Compare "Buddha," by Adolf Brodbeck, published by Schabelitz, Zurich, 1893.

rily constructed picture of the phenomenology of the religious life of mankind.

But the further problem, the solution of which makes the historic inquiry scientifically valuable, is to compare these things one with another, to indicate those which have anything in common, to measure everything by the standard of pure religion, and, finally, to determine that which agrees with other scientifically ascertained facts, thereby proving itself fertile in resources for future use.

The latest theological endeavor of the present day points to the birth of a more independent and productive science of religion—in the broader meaning of the word. This science will be based on definite facts of human nature and of the history of mankind. The beginning of this pursuit seems to revert to the rationalistic philosopher, Kant, and to the efforts connected with the French revolution of 1789, which in their underlying idea are entirely humanistic. But the main strength of this aim is developed from the direct and exact study of *man*, with his idealistic acquirements and productions, and the connection of these facts with the results of science. The projectors of this intellectual scheme, which in a certain sense creates the science of religion *de novo*, and which may be placed in the same category with the aim of former founders of religions, are men who have been educated chiefly in philosophy and the physical sciences. On the whole, this aim and this contemplation of the world, which in details differ very much, are to be found among all civilized nations. Here also Germany occupies a prominent position.*

The true scientific task of this latest science of religion, or study of humanity, is to disclose the roots of its own origin, especially regarding the fundamental ideas concerning the ultimate principle of the world; the elemental connection of man with "being," and the essential nature of the mind of man; and to examine these roots with a view to their scientific value. It has also to ascertain to what extent the origin and growth of

* See "Idealism, the New Religion," by Adolf Brodbeck, in which also the principles of a new science of religion are laid down.

these fundamental ideas were affected by certain factors of culture, particularly those of a political nature, and how many of the ideas themselves arose from the status of contemporary knowledge of nature and of history. In addition, it must investigate its historic relationship to all other movements which labor for the same object, showing its points of agreement with them; and thus by constant though unrewarded labor discover the ideal law of mankind.

The real problem of religion concerns not only the difficulties of one established religious community or another, but the whole human race. It is therefore not to be expected that a simple solution can be found, suitable for all times and nations, especially concerning those theoretical questions which are connected with practical life.

These, then, are the four chief divisions in the theological faculties of existing universities. But, as chairs of political economy have already begun to grow out of the real juridical faculties, and are establishing themselves as special features—as at Tübingen and Munich—so also a similar process of division has shown itself in the faculties of theology. Many universities, however, including all of the Romanic and some of the German, at Vienna, Munich, Freiburg, and Breisgau—still retain the old undivided theological faculty as it existed throughout the Middle Ages. But at several modern universities—as those of Tübingen, Breslau, and Bern—the theological faculty is divided into two parts: the Catholic and the Evangelical.

On the whole, therefore, one finds the conservative scientific activity mainly in Catholic theological faculties; while modern science, often extending to a dissolution of the real Protestant principle, finds its chief expression in the evangelical faculties. Indeed, some universities possess only this latter theological faculty, such as those in North Germany, Switzerland, and Scandinavia.

Other endeavors of theology—as the Russian Catholic aim in Russia, the Greek Oriental faculty at Czernowitz, and the different varieties of evangelism in the Germanic countries and

in England and North America—are not further treated here, because we are considering the predominant aims of the scientific centres of learning. In the United States of America the State has nothing to do with theology; this is left to the seminaries and so-called universities of the various sects. Theology, as the true science of religion, has therefore no place as yet in America.*

The most modern schools of the present day—the high technical schools—have no special section for the science of theology. Scarcely a chance for lectures on the philosophy of religion is offered to the professor of philosophy—not even at Dresden, where this officer is a member of the section for the acquirement of general knowledge.

If we glance once more over the four divisions within the theological faculties, their relationship to each other shows them to be but four different methods for the solution of the same problem, precisely as with the aims of philosophy and jurisprudence. But each of these phases of theology has its centre of gravity at a different point, and each uses a different kind of lever for the solving of the problem. They may be regarded also as different stages in the development of the science of religion; in which, however, the preceding stage was able to perpetuate itself along distinctive lines when the succeeding stage arrived. These four aims may be likened to the annual rings of a tree, which are to be observed in its cross-section.

Now, if we consider the matter in its entirety, there are ultimately but two main aims—the ancient and modern. To the ancients belong the Catholic, Protestant, and philologic-historic theology, and to the moderns the fourth, based upon physical science. The ancients possess the power of authority, a comprehensive knowledge of the immense material available,

* If anything is desirable in this country, it is the erection of schools of learning for the true and independent science of religion; also for independent philosophy. Where is the noble man or woman who will give the money to establish such an institution? I have already outlined a plan for the realization of this project. It must be carried out first in America.

a thorough philosophic education, and an undeniable and truly ideal pathos of character. The moderns, on the other hand, possess the knowledge of the whole, coupled with that manly, daring, scientific conviction which is fully as enduring as any law of nature.

In this dualism, as with the dispute between the philosophic schools, lie both the strength and the weakness of the respective parties. The ancients have much historic knowledge and a high idealism, which is dialectically proved; herein lies their strength. But they often have insufficient physical knowledge, and, beyond the strict philologic aim, they lack the true scientific quality of self-denial; this is their weakness. The moderns often have but little historic knowledge and frequently lack the real interest necessary for the proper handling of the particular problems with which they have to deal. This is *their* weak point. But they have the physical knowledge which is decidedly necessary for the correct apprehension of many religious questions, and possess a realism which has become careful and temperate in the service of inductive inquiry. This is an undeniable element of strength.

The dispute between these two schools, then, lies between idealism and realism, and is consequently a part of the general scientific (the real philosophic) problems of the age. As things now are, a reconciliation is not to be expected in the near future; indeed, the contest—not entirely devoid of the bitterness peculiar to this sphere, and sometimes tinged with personal hatred—will presumably increase at some points. It is the same here as with the disputes of jurists; namely, practical questions of government inevitably arise, which scientifically are almost incalculable, and there is little hope for a simple and clear solution of the problems. Yet it can be said with some degree of certainty that those theoretical features of the religious sciences which apparently do not harmonize with the generally accepted truths of modern science will scarcely be able to maintain themselves permanently in the real scientific centres.

The common goal of truth, perhaps already reached in

some points by all those branches, should be constantly kept in view as the ideal to be attained, with a firm confidence in the victory of truth which will finally triumph over opinions of all kinds. The more the work on all sides proceeds with open visor—honestly, and only with the means of science—the quicker will this goal be reached.

The freedom of theological teaching at Catholic universities is rather limited. At institutions of mixed beliefs the liberty is naturally larger: as at Tübingen, where this dualism has keenly shown itself in the dispute between Baur and Möhler. The freedom of teaching is somewhat liberal at those universities which have only an evangelical faculty. This is particularly true of the smaller institutions, as at Jena, which was founded in place of Wittenberg. Though these are relatively distant from the centre of the great political and religious powers, and on account of their smallness and isolated position are generally regarded as less dangerous by the authorities which protect that which is well established, yet the chance for a free development of theological studies is much greater in England, because they are not so directly under the power of the State. Theology can be taught with the least molestation in republican Switzerland, which more than once has become a safe abode for liberal theologians, as well as for philosophers and physicists who devote themselves to the science of religion. This also may be said of the United States. Yet in Switzerland the law-abiding mind of the inhabitants who adhere to their religion has drawn a certain moral boundary line. Experience shows that the degree of liberty of teaching continually oscillates, especially in Germany, in spite of the freedom guaranteed by constitutional law. This is particularly the case at the various universities, where liberty of teaching ebbs and flows in unison with the views of influential bodies within and without the university, and in accordance with the turbulent waves of political life.

The degree of freedom in study naturally corresponds to the liberty of teaching in theological spheres; but the first is probably everywhere somewhat more extended than the

latter. Yet it is always affected by the way in which the subject which engages the student is explained by the professors and treated in the books recommended to the pupils. The purpose also to which the students apply themselves is for most of them decided by the examinations, and the considerations in favor of the profession they are to adopt, which must be regarded as very weighty, particularly for future clergymen. More frequently than is generally supposed, serious-minded young theologians, especially Protestants, carry the discord between knowledge and belief with them into practical life. For many it becomes a gnawing worm, which only dies with them; for others an open wound, which may be theoretically or practically healed; for still others, a salutary spur for active intellectual and moral improvement.

That the existing cleft will in many places become still larger is not to be doubted; hence the study of theology will present additional difficulties for future practitioners. Herein is seen the "wisdom" of that advice so often given, and doubtless well-meant, to limit the study of philosophy as a foundation for theological studies; or, to accept the proposal to open other roads of fertile activity to disbelieving young theologians.

It is evident, however, that in this way the situation is not improved, and it is undoubtedly true that this cleft in the idea is not necessary—not even admissible. Truth is certainly an eternal unit; and although there is everywhere more or less incongruity between theory and practice, between idea and realization, yet the concord between conviction and testification is the only healthy and natural thing, just as discord is decidedly an unhealthy and unnatural condition of affairs. The discord between Christianity and science was never greater than in our day. The time has come for a new form of religion for Christian nations and for the world, when discord will disappear and bright harmony become established instead.

We shall next consider the physical sciences—their growth and varying aspects.

# THE BUILDING OF A BRAIN.

BY S. MILLINGTON MILLER, M.D.

NUMEROUS images have been employed to illustrate the significance of the human brain. Professor Drummond, in his book on "The Ascent of Man," likens it to a great table-land traversed by many broad highways, studded with mighty cities, broken up into an endless maze of cross-roads and paths, with some mere faint trails. The cities are the originating centres of gray matter; the highways the constantly traversed paths of ordinary thought; the cross-roads and by-paths its correlations; and the trails the solitary, unfrequented channels of new and original ideas.

It were a better simile, perhaps, to typify the human brain by some rich mine, with numberless operating centres, connected by subterranean, well-worn passages and alley-ways. The number and complexity of these are constantly increasing, as new lodes of ore are opened up; and still newer short cuts are daily blasted out for the economical conveniences of transportation and discovery.

Suppose I want to buy a dynamo, as power for an electric light, or for the movement of machinery, said Dr. Walter E. Fernald (I am clothing his idea with my words), the superintendent of the Massachusetts State Asylum for Feeble-minded Children. Here is one which is cheap but limited in its possibilities. It can feed only so many lights, or will give me so much horse-power. Here is one larger, perhaps, but not noticeably so, warranted to support ten times the circuit and to develop ten times the gauge of physical motive energy. I examine them closely and I find the difference of the two to consist in the complexity of their coils of wire. The lesser-power dynamo, with fewer volts, has coarser and fewer coils;

whereas the more powerful developer of energy consists of endless and delicate windings and layers of wire.

This describes the average, normal, healthy brain. But that of the feeble-minded child is vastly different. And this difference is mainly, if not altogether, one of comparative complexity. The intricacies and correlations of the normal child's brain are infinite. Those of the brain of the mentally defective child are more or less crude and simple.

Dr. A. W. Wilmarth, the former pathologist of the Pennsylvania Institute for Feeble-minded Children, made one hundred autopsies, and in fifty per cent. of them traced the cause of imbecility to pre-natal inflammatory disease. But otherwise he found no startling differences or defects in brain-structure, or, to speak more accurately, in cell-structure. As a general rule the brains of idiots are smaller than those of the normal and are misshapen, but this is because they are not used, and is not due, in the vast bulk of cases, to any such material cause as cranial pressure.

It cannot, therefore, be said that surgical relief for idiocy is frequently employed, or really promising when it is found necessary. Dr. Wilmarth has noted a more complex structure in the originating centres of the gray matter, and in the connecting fibres of the brains of idiots. Such children have what is known as imperfect power of co-ordination. They can perform rough labor, such as throwing a ball, or kicking a door, but they cannot thread a needle, or write, or pick pins out of a small box. In other words, they can accomplish one uncomplicated muscular action, but they cannot compass a movement depending upon the subtle by-play of a greater number of muscles. This kind of muscular performance is an education in store for them.

It is a prevalent misapprehension that small brains have been caused by small skulls: that the development of the former has been arrested by premature ossification of the sutures of the latter. This is not the case. The bony tables of the skull have contracted so as to fit down closely upon a naturally attenuated brain.

Miss Cammilla E. Teisen, who was formerly employed in

Johan Keller's Institute for Feeble-minded Children at Copenhagen, Denmark, and who is now chief instructress in the Pennsylvania Institute in Elwyn, has very kindly answered a number of pertinent questions which I propounded to her.

Miss Teisen regards the sight and hearing of feeble-minded children as the senses most frequently defective. She thinks sight the most important sense to develop, and that most easily developed. She feels assured of development in other directions as soon as the idea of color dawns upon the child's mind. According to her experience the development of one sense is accompanied by improvement of the other senses; and yet exceptional cases have presented themselves where the development of one sense has seemed to leave the others stationary. Miss Teisen has found it impossible to reach the moral sense without a fair development of the physical senses. Improvement of the latter has been usually shown to improve the habits and manners. A child that distinguishes sounds and appreciates music will not be so likely to howl and scream, and a child that feels the influence of color is far less inclined to tear its clothes.

Miss Teisen makes one statement of unusual interest. She says that many children of low grade have perfect sight which their minds cannot use. This very striking announcement raises the question whether the structure of the image-field of sight, together with that of both afferent and efferent nervous fibre (the carriers to and from the brain), may not in many cases be approximately perfect, and the great and perhaps only desideratum exist in the original centres of apprehension and action—the gray tissue-cells of the brain itself.

As a commentary upon Miss Teisen's views, I may add the very interesting statement of Dr. Fernald, that the reason why sound and color give so much pleasure to the feeble-minded is that the simplicity of their brain and nerve fibres requires a greater blow of sense, so to speak, to affect it pleasurably. The idiotic child has the peculiarity—shared with it by Alexander III. and the composer Bach—that he is most affected by loud music. In the same way fulness and force of color give the

greatest pleasure to his eyes, such as the gorgeous crimson rose, or huge beds of brilliant, feathery chrysanthemums.

It should be premised that in most cases of idiocy the moral sense and the physical senses are about equally deficient, and with this is joined a general lack of nervous and muscular co-ordination and tonicity. Many children have shaking or tremulous hands and feet. One instance was noted of a baby whose body folded up (at neck and waist) like a triple screen when lifted out of bed. With many children the instinctive power over the involuntary muscles is more or less absent.

One striking type is the Mongolian (a descriptive epithet), with red eyes set far apart, a snout-like nose, short, blunt fingers, a peculiar flatness of the back of the head, very poor teeth, spongy hands and feet, a thick tongue full of deep transverse furrows, and a deep muffled voice. In fact the student of ethnology will find among the pupils of an institution for the feeble-minded, strikingly illustrative types of all the different races of men from lowest savagery to racial perfection.

Dr. Fernald cares for the teeth of the Waverly children, among other duties, and he tells me that not only do some children enjoy being pricked with pins, but that after having one tooth extracted with what would in the normal child be attendant causes of severe and prolonged pain, his mentally undeveloped patient will frequently return and beg him to extract some more teeth "as a favor."

It appears that perfect sensation and subtle thought are found accompanying complexity of brain cell-structure and of nerve-fibre tissues; that deficient sensations and imperfect brain-power are marked by the presence of simplicity of nerve-fibre and of brain-structure. One of the earliest practical experimentalists in this interesting field was Dr. E. Seguin, father of the distinguished New York specialist. Early in this century, under his French masters, Itard and Esquirol, Seguin studied the mental phenomena of a wild boy captured in the woods of Aveyron and watched the dawnings of his imprisoned mind. In 1842, this benefactor of the race became an instructor in the Bicêtre, in Paris, where he labored with superhuman patience to foster

and develop the sparks of intellect in hundreds of afflicted pupils. The first State school in America was opened in Massachusetts, and another in Albany, N. Y., in 1851. In 1856, Dr. Seguin, a political refugee, associated himself with James B. Richards in the management of the Pennsylvania school, in Germantown, but this institution fell into financial straits and Dr. Joseph Parrish was chosen to lead the "forlorn hope."

A legislative appropriation of $20,000 was made in 1857, and the present site of the central department was purchased in Elwyn, into which the pupils were moved in 1859. Dr. Isaac N. Kerlin, the greatest authority in America on the treatment and care of this afflicted class, was elected superintendent and chief physician in 1863, and died on October 25, 1893. His death was a great shock in philanthropic, educational, and public circles.

The chief instructors of the mentally deficient abroad at present are John Keller, of Denmark; Lippested, of Norway; Bourneville, of France; Langton Dun, Shuttleworth, and Beade, of England; and Ireland, of Prestonpans, Scotland. The institutions of the Scandinavian countries are among the most thorough in Europe. Much attention is paid to manual work in Thorshaug, Norway, and Mariestad, Sweden. The institutions at Daldorf, Berlin, Alsterdorf, and Hamburg are the most noted German institutions where the education of the feeble-minded is carried on; although there are many small asylums in Germany for the relief of this class of children. In England, the asylums at Earlswood and Darenth, and the Royal Albert Asylum at Lancaster, are the largest and most noted.

In size, administration, and general care of the feeble-minded the American institutions are in advance of those in the Old World. One distinctive feature of the former is that they aim to provide "homes" rather than "asylums" for the defective. There are twenty-five schools for the feeble-minded and about one hundred thousand imbeciles in this country. Only one-sixteenth of these receive instruction. The Pennsylvania asylum for the mentally defective, at Elwyn, has the largest num-

ber of pupils—nine hundred and forty-three. Its facilities are also fully equal if not superior to those of other schools. Next in point of size comes the institution at Columbus, O. California has built a school with accommodation for one thousand inmates, but it has not yet gathered them in. The Massachusetts State Asylum, at Waverly, has four hundred and forty pupils, eight buildings, and an estate comprising one hundred acres.

What I have indicated as the causes of idiocy and the sensorial and mental conditions which accompany it have in themselves gone far toward an explanation of the method of education employed for improving the afflicted. Let us suppose the brain of a typical imbecile to be the central office of a great municipal telephone system, an office with the potentiality of doing an enormous amount of complex business. But the rules governing the service of the various operators are inadequate and badly enforced, and the girls themselves are idle and gossipy and heedless of their duties. Let us also suppose, if such a thing is possible, that the conductivity of all the innumerable little wires leading off in every direction is defective to the last degree.

What do we find to be the general state of affairs? The subscribers have to shout to overcome the deficiency of conduction in the wires, and they have to continue shouting a long time to secure the undivided attention of the operator in the central office, and the operator, at last aroused, has to raise her voice to the utmost limit in answering. Owing to the many obstacles, the message which she sends out in some other direction is unintelligible and has to be repeated several times.

It is just so with the mind of an imbecile. Its brain, or central office, is poorly equipped to start with, and the wires (afferent nerves) connecting it with the external world (its subscribers) are of a low power of conductivity; so that the sensation which an external object, a sound or color, makes upon the mind is dim and inadequate, and the voluntary movements which the outgoing wires (efferent nerves) excite in the muscles, *i.e.*, which they bid them perform, are slow and faulty.

The education of the imbecile, therefore, is one requiring an

infinite number of repetitions of a message, which at the outset must be unusually sharp and clear and unconfusing. If it is the sight and hearing which are to be improved, the pupil is placed in a dark room, and into the darkness a single ray of light is admitted. When this rather startling and antithetic phenomenon has caught and riveted the child's attention, a slide is passed through the beam of light with sharply defined forms painted or engraved upon it—simple forms, such as the square, triangle, or star. Then the names of these figures are clearly and distinctly pronounced—the name sounded each time the object is exhibited. This, of course, is an example of the necessities of an extreme case—a very apathetic and unobservant child. Usually it will be sufficient to exhibit objects by lifting them from the table and simultaneously telling their names. This must be done over and over again, until the nerve-fibres and brain-cells are stimulated into readier action and developed into fuller and more perfect performance of normal functions.

The imbecile child's brain is improved in just the same way that the biceps muscles of Sandow are enlarged. This is accomplished by the repeated use of at first small dumb-bells, then, by gradual substitution, heavier weights. As shown by the investigations of Darwin and other naturalists, touch is the finest and most indispensable sense, therefore its perfection should be the most impaired of all the senses of an imbecile; and this is doubtless the case. As touch, however, is the sense the defectiveness of which would be most hidden from the knowledge of the observer, little is known of its condition in idiots; but they are unquestionably lacking in the fine distinctions of touch in the normal.

Taste and smell, like touch, sight, and hearing, are also defective. The child may prefer salt to sugar, or the smell of asafœtida to the perfume of the rose. The improvement of these tastes is largely a matter of moral education, and they may therefore be said to improve, *pari passu*, to a certain extent, with the improvement of the moral sense itself.

In the Pennsylvania asylum the inmates are divided into lower, middle, and upper grades. This classification is accord-

ing to their intellectual development and not as indicated by the prevalence or absence of moral sense. The children in the lower class are in many respects worse than criminals. They certainly have neither the manners nor the finely co-ordinated movements of the dog. Miss Teisen does not believe it possible, with our present methods, to accomplish more with this class than to do away with some or all of their bad habits and teach them orderly movement of the muscles. I take it for granted that the man at that institution whose life-work is tending cows or peeling potatoes is regarded as a promising graduate of this lowest grade. Still, I am inclined to differ with Miss Teisen, and to assert the absolute possibility of the transformation of the "boundless worse into the boundless better." Lessing says somewhere, as quoted by Dr. Fernald: "Education can only develop and form, not create. It cannot undertake to develop a being into anything other than it was destined to be by the endowments it originally received at the hands of nature." He should rather have said, "by the endowments usually bestowed by nature upon members of its species." Even this would have been short of the truth.

> "Build thou more stately mansions, O my soul,
> As the swift seasons roll;
> Leave thy low-vaulted past.
> Let each new temple, nobler than the last,
> Shut thee from Heaven with a dome more vast,
> Till thou at length are free,
> Leaving thine outgrown shell by life's unresting sea."

I stood in front of the studio of Karl Bitter, the Vienno-American sculptor, in New York, and watched a heavy dray back up to the sidewalk, preparatory to delivering its load of plastic ceramic. The entire bottom of the long cart was littered with misshapen, distorted lumps of grayish clay, which, to the mind's eye, assumed all kinds of fantastic likenesses to low physical types and grotesque natural forms.

I passed through the door, upstairs, and back into the great working-room, with upper air-spaces open to the skylight. In a small wooden frame (two and a half by three and a half feet)

on the wall, I saw one of the panels for the front gate of Trinity Church, New York—"Casting Down their Golden Crowns Around the Glassy Sea." It showed a thick cloud-veil rent in twain and torn (like the paper-covered hoop through which the equestrienne leaps from her running horse in the circus), and bulging out with the vehemence of the light from the throne. The ragged rims of vapor had collapsed into heavy, rounded, and yet fleecy, stumps of mist. To the right stood the angel whose voice was the trumpet that called. At her feet crouched the lion, with front paws inverted, a picture of utterly subjugated ferocity. On a small, plain throne, his arms half raised and extended—with no specialization of features—majesty expressed by the indefinable dignity of the pose alone—sat the King. Around him, on the margins of the Sea of Glass, the four and twenty elders bowed their kingly heads and cast down their golden crowns.

I had seen the leadenish, doughy, spiritless earth in the cart, and but a step had carried me to where I found it transformed into the divinest shapes of pictorial art. The mystic change had been wrought by *mind* moving upon the formlessness of the damp clay. And I cannot tell in which transition stage this crude material bore the largest tribute to the transcendent power of the sculptor—whether in the heavy, shapeless masses in the cart, or in the splendid prostrate circle of adoring kings. Nor can I help likening that cart-load of clayey potentialities to the feeble-minded children received by the various institutions for their development. The transcendentalist would tell you that he saw many imbecile heads with faces in that motley drayful of clods. The microscopist would imagine a multi-magnified series of brain-cell likenesses.

> "A touch, a word, a tone half caught—
> He softly felt and handled them;
> Flavor of feeling—scent of thought—
> Shimmer of gem."

# THE RELIGIOUS TRAINING OF CHILDREN.

BY ABBY MORTON DIAZ.

(*Third Article.*)

In their longings and strivings for divine truths, during the journey through life, mankind may be likened to travellers seeking out the resources of a strange country which is theirs by inheritance. It can abundantly supply their every need, but they have been misled and impoverished by errors in guidance. Asking for gold, they have accepted base alloys. If, overcome by the burden and heat of the day, they have begged for water, it has often been furnished them from stagnant pools. If a longing has seized them to gaze skyward, to mount the hill-tops and thus extend their vision over the broad landscape, they have been warned that such efforts were beyond their feeble powers, cautioned not to raise their eyes above the horizon, and by all means to keep on the safe, level track. Pining for cheer, they have been overshadowed with gloom, man-made torches often passing for the glorious light of day. Husks have been provided them by way of nourishment. Demanding rare wines, invigorating cordials, they have been offered common adulterations. When tempted to wander off on either side, to roam the fields and gather for themselves the abundant fruits and flowers, strict orders restrained them from other than the well-trodden paths. And all the while it has been assured them that they were getting the best of all that was theirs.

But occasionally some have broken away from the guidance, have wandered through the fields, have stood on hill-tops, gained ideas of the extent of their dominion, and gathered confidence in their own powers. Enraptured with the discoveries, they have joyously proclaimed them, beseeching their companions: "Oh, do not believe you are getting the best! There

are priceless jewels, mines of gold, belonging to you! All this and more has been revealed to us. We have fed on the nourishing grain; had experience of the life-giving cordials; quenched our thirst at the fountains. Taste, and know. And we pray you, come out of the gloom into the light. The freedom of this broad domain is yours, and all herein. And why those downcast eyes? That they cannot bear the light is untrue. They were made for light; made to gaze upward into infinite space. The air here is stifling. It is not real air—not God's air. You do not half breathe. Come, mount the hills where you can take a full, free breath, and extend your vision on every side. You have dominion over all!"

Few listen; fewer believe. It is so far beyond their narrowed conceptions as to be met with derision, often with wrath. The tales of abounding wealth are but fables. If content with husks, why ask for grain? The rich cordial overpowers them. Fresh spring water lacks the old familiar taint. Long used to gloom, their eyes shrink from the full light of day. Pure air is unduly exhilarating. Fearful dangers await those venturing from the well-trodden path; and, as for hill-top climbing, their unaccustomed feet refuse the effort. Thus, to our misguided ones, the weakness due to long repression seems the full measure of their natural powers. Indeed, they angrily deny the ownership of their own possessions, and denounce, even slay, those who declare to them their birthright inheritance.

As travellers through this human period of life, many of us will recognize ourselves in the above illustration. It is sadly true that the falsities early taught as religion do now hinder our full realization of truths since made known to us. There are multitudes who believe all that is now told of our rich possessions, of the true nourishment, of the welling fountains, of the wider range, the freedom, and the hill-top delights; but it is almost impossible to free ourselves from the errors of a misleading guidance. Our long-unused powers cannot at once spring into full activity.

But the precious children, now just starting out upon their life-journey—surely we can save them from the restrictions which

have so fettered ourselves. Let us try to put them in possession of what is theirs. These little ones—bless their dear hearts!—how trustingly they come to us with questionings about God, and heaven, and death, so sure that grown folk know all things! And with what confidence they accept our replies! This very trust gives us solemn responsibilities. Let our answers be Truth, so far as we know, and if we do not know, let us say so, or defer answering rather than state what has no foundation in knowledge.

What is Truth? and what do we know? It is true, as was said in a former article, that there is an Inner Voice, and that it guides us in distinguishing right from wrong. It does not speak to our bodies; it speaks to *us*. Our ears do not hear it, but *we* hear. *We* have sure knowledge of this, and of a great deal more that is apart from sense-knowledge—of Love, of Intelligence, of Good, of Will, of Energy, of Harmony, of the True, of Mind—and as no limit can be assigned to these, they stand to us as omnipresent *Life*, the hidden Cause, working back of all that is made manifest, called by Herbert Spencer "that Infinite and Eternal Energy from which all proceeds, . . . manifested within and about us;" and "of whom are all things," according to our Scriptures.

There is nothing mysterious in this talk of the Inner Life. Why, then, is the subject alluded to with an ominous shake of the head, and denounced as "mysticism," or "mystical?" For our surest knowledge is of this very unseen—the thinker, the knower, the *we*. We are not the body, we *have* the body. We are not its possession; it is ours—ours to rule; a physical appendage, so to speak, composed of gases and minerals the same as in the earth we walk upon. Service for us ended, they return to their native place. They do not represent *us*, but a much lower plane of existence. As to knowledge, we cannot be said to *know* them. To our inner consciousness they are nothing. But with Will, Energy, Love, Intelligence, Harmony, Good, and Truth, we have close acquaintance, for these make the innermost life of each one and represent us as spiritual beings.

A true religious training would make our children familiar with this divine Indwelling, and with all that it means for them, here and now. This would bring high results. To accomplish the high we must deal with the high. Fear is low; we will have none of that. There shall be no fear of a hell, nor of punishment, nor of any one's displeasure, here or hereafter. Nor shall reward be offered of a place some time, in some locality called Heaven; nor of any one's approval, nor of worldly profit. Intellect is cold. We shall not reach the heart of a child and warm him into enthusiasm by memorized hymns, texts, and commandments, nor by direct moral injunctions. The surer way, the inmost way, is by the heart and through right exercise of the imagination.

The first step has already been suggested. Tell Johnny a story of Tom and Joe, the first a true-hearted, honorable boy, the second just the opposite. "Johnny, which boy do you like?" "Tom." "Why?" "Because he's the best one." "Who told you?" "No one; I knew myself." "But how did you know it?" "I knew it, because—because—I thought it." Thus Johnny is made to recognize an inner something, and a reality, too, entirely apart from the bodily senses; a Voice which speaks without words and is heard without sound, and he is told that it will be his guide for life in questions of right or wrong, whether of thought or action.

It should next be suggested that this Voice has *Authority.* Its decisions are final. Higher than the highest earthly tribunal, its commands must be obeyed. From this would naturally follow the idea of *Intelligence.* What decides so promptly and so surely must be intelligent; must think, must know, must be alive: therefore reality. Next, *Good.* What always approves the right must be good.

Note how much, thus far, we have given the child. We have assured him of an inward Presence as Guide, as Authority, as Intelligence, as Good, as Life. In connection with this last we can add the idea of *Strength.* The lesson might be conveyed, we will say, by a song-bird overcome by some disaster. It has been found dead, upon the ground. There it lies motion-

less. Not a note of song can come from its tiny throat. By its inner life it had lately been singing and swinging upon the topmost bough. There is now no *Strength* in its wings for lifting that small body. Its body has no life now for flight or song, yet to appearance the bird is all there.

It could be explained that after what is called death the form of a man would be in the same condition. Seemingly the man would be all there; but not a limb could stir. The Strength, Power, Life, Intelligence, which shortly before had set the body in motion, have fled. We do not now say "he;" we say "it." The thinker, the knower—all that make the Indwelling Presence—being gone, the body is merely "*it*."

With this Presence we have now associated Strength and Power. Before adding Love, it will be well to give an idea of Omnipresence. We can say to our boy that as his own body can thus move only by the unseen Life back of it, the same must be true of all people; and if true of human beings, much more must it be true of the whole lower creation, so that even every tree and plant should be considered as having a tree or plant intelligence, whereby it is guided in taking from the earth, air, sunshine, moisture, just what is required for making itself its own special kind. It is by this innermost life that the oak-tree takes shape as an oak, a lilac-bush as a lilac, a daisy as a daisy. Thus every object, large or small, becomes such by virtue of the life that is back of it. It is the one Life, variously manifested, from the tiniest atom up to man, both inclusive.

Having thus conveyed the idea of Omnipresence, we are in position to add that of *Love*, as shown in the evident care and protection exercised over all. Nothing could be easier. The boy knows how Love works in providing food and shelter, and in protecting from harm; he may have noticed this in domestic and other animals, may himself have shown it in caring for some pet creature. He can be led to see that an omnipresent Intelligence works everywhere to these same ends, care and protection. We can show him, in the first place, that the plant thus guided is careful to produce plenty of seeds, so that its own kind may be preserved. Then let him see that every seed,

even the tiniest, is protected by suitable coverings, and that every leaf comes forth tenderly tucked up in enfoldments and is closely shielded during its opening period, lest it be too suddenly exposed to "outdoor air."

With this thought of care and protection, a child will like to notice how even the tiniest insect, and the least speck that swims, carefully protects its atoms of eggs, whether in the water, or in the meadows, or on the underside of green leaves. It would not be difficult in almost any household to show how very cautious is the moth-miller to seek out dark hiding-places, and so to place its eggs that the younglings will find themselves in warm woollens; and it would amuse the child to be shown that these same coverings serve them for food, so long as that kind of food is needed—an economy far beyond our own!

Speaking of eggs would lead quite naturally to the funny little unhatched chick, in his small, white egg-house, just fitted to his shape and furnished with food enough to last until he is able to step out and pick up for himself. And as a matter of course, these lessons of loving care would enlarge on that of all animals for their young: the brooding of the hen, and the subsequent danger-call and gathering under the wings; the mother sheep, bleating for her lamb; the "moolly," taking comfort in the pasture with its "bossy," or mourning all day if bereft of it; the protecting devices of the quail for saving its young in moments of sudden danger, and their instant obedience; and the motherly robin, foraging for bird-food.

In this connection also would come in for notice many "mystical" wonders, as the fish returning from open sea to their native streams; the foreknowledge and constructiveness of the beaver; the homing of the pigeon; the unerring sky pathway of the wild-fowl; the geometry, and architecture, and government, and "bee-line" of the bees; the humanness of the ants; and, in fact, the human qualities and tendencies seen in all the lower creation. Even among plants we have the sturdy, the yielding, the sprightly, the drooping, the creeping, the clinging, the majestic. Thus, besides bringing to notice the loving Protection everywhere manifest, tenderly brooding over all, we

could so extend the lesson as to lead the child into that acquaintanceship with our lower relations which would greatly enrich his life and tend to attract him from less worthy pursuits.

But our all-important point is to show that the Life so variously expressed is One Life, and this oneness should be specially dwelt upon as true of human beings; for a recognition of this, with all it implies of equal opportunities, would work wondrous changes in present human conditions.

The period of time to be covered by these lessons would vary according to circumstances. In some cases the progressive steps would need to be taken very slowly. But even the first one—recognition of the authority of the Inner Voice—would do a child rare service. And note here that by this first step, and the succeeding ones, the child is turned in the right direction: from the fleshly, which "profiteth nothing," to the spiritual, which is *Life;* from a great white throne away up somewhere, with a magnified Being of human conception seated thereon in the midst of "the righteous" casting down their crowns and playing on harps and waving palm branches and walking on golden streets; and from an awful "judgment-seat," whence goes forth the sentence of eternal woe or the assurance of eternal bliss—turned from all this materialism and shown that the great white throne is the reign of Truth and Purity, and that the judgment-seat of God is within ourselves, where judgment is pronounced by the inward Divine Presence; and this latter will prove to him inspiration and strength and joy unspeakable. He will thus be led to see that Religion is not chiefly a future affair, a something set apart from the common, and with a special Sunday delivery preached from Sunday pulpits to Sunday congregations clad in Sunday clothes, and passing in and out in a staid and solemn Sunday-ness, disconnected with everyday-ness and exalted above it; will see that, as the sunshine from above permeates our atmosphere and fructifies and glorifies the earth below, similarly must heavenliness work right down into our worldliness, and so fructify and glorify it that worldliness shall itself be heavenliness.

There is nothing "mystical" about this. It is as natural to

be spiritual as to be material; to be heavenly as worldly—infinitely more so. In fact we are natives of the spiritual kingdom, subject to its laws only. It is our home, though at present we seem very much like persons who have so long wandered from their own country that its language falls strangely upon their ears.

We must next proceed to show (1) the *standard* of this inmost judgment-seat; (2) the *privileges* which are ours as having the Divine Indwelling for our "sufficiency;" (3) the *obligation* of letting this indwelling be shown forth in character and conduct; (4) that a general training of the kind suggested would cause a wide-spread recognition of a joyful truth—that the Kingdom *is* "at hand," so close, indeed, that "whosoever will," at any minute may—go?—no, *come* to heaven, since it is an inward condition; and (5) to show how the establishment of the kingdom would be the surest political economy, since religion is not something imposed on humanity, but is a necessity of humanity.

# CONCENTRATION.

BY W. J. COLVILLE.

THERE is probably no word more frequently on the lips of those interested in psychical development than *concentration;* but though the term is so often employed, and praises for the idea for which it stands are so loudly sung, a lament is persistently voiced in the phrase, "I cannot concentrate." The difficulty, however, is not one of concentration *per se*, but rather in failure to keep one's attention steadily fixed on a particular object.

The thought expressed in the New Testament words, "Where your treasure is, there will your heart be also," and in the Book of Proverbs, "Keep thy heart with all diligence, for out of it are the issues of life," suggests in concentrated form the soul and substance of this subject.

Before any one can be expected to fix his thought for a prolonged period on a certain thing, it is necessary to bring to his attention something in which he can readily feel an absorbing interest, after which the matter of concentration becomes easy. To allow the thought to go where it will when in presence of an attractive object, refusing to hamper the mental faculties by any arbitrary act, is to cultivate a perfect habit of concentration. Surrendering oneself to voluntary impressions, caused by the proximity of a congenial object, is the first step in the unfoldment of the latent disposition, which inheres in every mind, to concentrate on something.

Half a century ago Dr. Braid, of Manchester, England, conducted successful experiments in hypnotism which attracted the favorable attention of many European scientists—French academicians in particular—who had opposed the theories of Mesmer, Reichenbach, and Deleuze. In these experiments,

prior to operating surgically, Dr. Braid sought to hypnotize by holding a glittering object within range of the vision, precisely as Oriental wonder-workers and their Occidental imitators have recourse to crystals and other bright substances, which fascinate the gaze and thus allure the attention.

How far the crystal or any other external thing would influence the gazer, apart from direct mental attention, is an open question. Auto-suggestion frequently plays an important part where no external thought is involved. Dr. Braid was unquestionably a man of more than average determination, and equipped with not a little confidence in his own ability. His use of the surgical instrument-case or any other bright object was only an auxiliary act tending to facilitate matters, the prime factor in which was his own mental resolution.

Leaving for the nonce this branch of the inquiry, much can be learned along certain lines admitting direct mental action on the part of one or more participants in the result. When two parties are related to each other as operator and subject, there are, of course, elements in the case not present when one is striving to develop the psychic faculty alone; but if the dual nature of man be admitted—if the sub-self be allowed—"says I to myself" is one of the profoundest scientific and philosophic utterances imaginable. The strongest inferential proof of the sub-self is to be found in man's persistent recognition of two portions of himself, one struggling to control the other, and continuing at war until peace is declared in consequence of one becoming master and relegating the other to the rank of servitor. The superior *ego*, if we may so speak, desires to accomplish some useful and profitable work, while the inferior is wayward and rebellious.

Just at this point in human experience is a place made for every theory of the two natures of man—the one tending upward and the other downward—that any school of theology or philosophy has invented or discovered. Man is ever a riddle to himself: the average stock of self-knowledge is so small that we are often greater enigmas to ourselves than to our neighbors.

Without some intelligent view of the human will, its nature

and functions, no reasonable ground can be discovered for our right and ability to reach desired goals; but having grasped the idea of human will as a perfect expression of man's constitution, we are ready to accord to it the sovereign place in the human economy from which as a rightful ruler it dictates terms to all the members of the governed organism. A weak general or a vacillating leader is unsuccessful at all times, while a firm commander nearly always insures success even under the most trying circumstances.

The prime requisite for developing the faculty of concentration is to be able to reason with oneself something like this: "I can devote my undivided attention to whatsoever I please. I possess and will exercise my right to live mentally wherever I choose." These exact words need not be used, but the idea they express is essential to success. One who allows himself to feel discouraged when time and effort are needed to achieve important victories is in no condition to arrive at any satisfactory conclusion; for it is important in all cases that the tendency to discouragement be conquered as though it were a sin, and in the strictly philosophic sense it *is* a sin of immense magnitude.

This tendency to become discouraged because success is not instantly attained is the veritable "dweller on the threshold" of occultism, who is said to withstand the neophyte on the first stage of the road to initiation. If this demon be subdued, the path is henceforward comparatively easy.

If it be conceded that we have a right to choose our company in outward life, have we not also a right to decide with what subjective states we shall ally ourselves? The foolish belief that we are mental slaves is no sooner driven from the world's list of time-honored errors than we find ourselves immediately in possession of a wealth of inherent freedom of which we previously never dreamed. To assert control over one's thoughts is but to exercise the prerogative we all assume with regard to external things. If people would only reflect upon the relation always existing between subjective mental states and their objective consequences, the secret of wondrous power

on the psychic plane of action would be quickly discovered and the power practically applied.

It is generally conceded among civilized races that success in any chosen department of business or artistic life is only possible through devoting time, energy, and indeed all we possess to the acquirement of proficiency. The story of Edison the electrician is that of all really famous discoverers and effective workers in the scientific field. The biographies of the great musical composers furnish abundant illustration of the only certain road to enduring fame. Two elements in the creation of really great men must be considered jointly: natural ability and indomitable perseverance.

The proverb, "A rolling stone gathers no moss," is not always wisely interpreted; and as it suggests two opposite meanings, both bearing on our present subject, it may serve as a homely but serviceable aid to illustration. If by "moss" is signified an undesirable accretion to the stone, the lesson suggested is to avoid mental stagnation and keep up persistently those activities of the mind without which no one can enjoy inward or outward welfare. If, on the other hand, by "moss" is meant the acquisition of such grace and beauty as make life better worth the living, then the obvious application is that unless we discipline ourselves to fixity of mental gaze we shall never see clearly into anything, and therefore never succeed in becoming truly great.

Emerson's great intellect, towering as it did far above the average of human vision, was equal to grasping the situation of the seer, who needs not to carry his flesh with him on his mental journeyings. To the true prophet, space is no obstacle to vision; time also is a matter of small account. To live in America and see what is going on in Germany, through the exercise of a perfectly normal faculty of clairvoyance, is incredible only to the unawakened intelligence of those who have not yet grown to the consciousness of such experience. It is interesting to note how curiously the popular mind mounts the ladder of occult speculation to a serene, self-confident height, where all such strange experiences as "travelling in the

astral body" are left far behind, and the soul consciously realizes the directness of its own perception of whatever it desires to know.

The thought of leaving home mentally for purposes of "astral" travelling is extremely puerile, likewise the idea that one must necessarily have an informant if knowledge is gained concerning scenes externally remote. Without denying the actuality of peculiar experiences vouched for by honorable witnesses, it is quite within the province of the psychic student to look higher and deeper than ordinary "borderland" phenomena.

The chief end and aim of Oriental practices indulged by Rishis and Yoghis, and constituting what are collectively termed "Yoga practice," are simply concentration upon a selected object; and it would be unreasonable in the face of ample testimony to the success of East Indian performances to declare that the methods of the Orient are ineffective. At the same time it is not impertinent to inquire what kind of results flow from contemplating a portion of the human body while the head is bent downward, which is one of the commonest of these Hindu exercises; and, again, what is accomplished by gazing at a black spot on the ceiling, which is said to be an Egyptian custom of great antiquity. Neither is it flippant to inquire what advantages are likely to accrue from the still very common practice of consulting a teacup or shuffling a pack of cards. The Roman auguries were fruitful of results; and though we may feel a proper repugnance to many of their methods, it is hardly fair to throw discredit upon historic testimonies which bear strong evidence in favor of the fulfilment of many an old "pagan" prophecy.

The common answer given to the oft-repeated question as to how so uninspiring an object as a card, or anything equally material, can help toward interior illumination—that the influence is due to the fancy of the person who employs this seemingly stupid assistant—is an inadequate reply, as it leaves unanswered a much deeper question, viz.: What first led people to suppose that they could derive assistance from any such externals?

"Coincidence" and "imagination" are the words most frequently employed in the absence of any definite knowledge of the origin of current superstitions; but the former term is miserably inadequate, and the latter wretchedly ill-defined, in almost every instance where a reply is attempted.

How do coincidences arise? What is imagination? Coincidence is a word whose derivation is akin to that of co-operation, contemporary, and other analogous terms constantly in use. Two events take place at the same time and constitute coincident phenomena, just as two people simultaneously engage in a given enterprise, thereby rendering their work co-operative. A deeper meaning may be traced in the law of suggestion, and deeper still when we reflect upon the source in which forms and words originate.

To say that an object suggests a train of thought, without answering the inquiry—What causes it to do so? is to start a philosophy which may be compared to a structure having no foundation. But to declare that causes are present in their effects, and that the original idea is continuously re-embodied in clothing similar to the first robe it ever wore on earth, is to offer at least a rational theory of suggestion. The word *love* would never have found place in the English language if the thought which it expresses or the idea for which it stands had not entered the Anglo-Saxon mind. Now, however, when we see that particular combination of letters, or hear the articulate sound to which they correspond, we think about the idea, and its emotion is awakened within us. Suppose a person living a somewhat loveless life—he may even be troubled with thoughts of animosity toward a neighbor: an effective treatment for such a case is to hold the idea *love* in thought, and place the word, with the physical eyes closed, as a clear, objective reality before the mental vision; or, lacking ability to accomplish this, place the word within easy reach of the physical sight and allow a train of thought to run whither it may, suggested by the word thus held within the range of vision.

Passing from this to another phase of the subject, let us

premise that an individual is seeking information concerning something entirely beyond his normal capacity, and that, instead of going to an encyclopædia or to a personal teacher, he resolves to test the psychic method of obtaining knowledge. How shall he proceed? Can he succeed? To answer these questions it is necessary to understand that knowledge never dies; that the planet's atmosphere is an extensive palimpsest whereon are inscribed faithful records of all that has transpired on earth since its very beginning; and that these mysterious archives are accessible to the adept who conquers all hindrances to the outward glancing of the soul.

There are many curious theories afloat among students of a certain kind of occultism, regarding travel in an "astral body," and much of similar purport. With these speculations we are not now concerned, as they are not germane to the subject of concentration, but have to do rather with scattering than with concentrating and riveting attention at a given focal point. Never seek to leave your body if you desire to concentrate. On the contrary, make yourself as much at home as possible where you are; then *look* out, but do not *go* out.

Whether we are credited by occultists with five, six, or seven senses, we have but one sensorium; sensation is universal, no matter through how many avenues it may be expressed. Concentration necessitates becoming for the time being the conscious possessor and exerciser of only a single sense, and that the one specially desired for the purpose in hand. Concentration of attention upon any special work which requires supernormal activity of any one of the accepted five senses invariably causes that particular sense to become extraordinarily acute. This is instanced by the rare faculty of visual discrimination characteristic of young women whose occupation makes it incumbent upon them to decide between ten or more shades of color, to the unpractised eye appearing exactly alike. Leaders of choirs and orchestras develop the sense of hearing to such an extent that they can tell exactly what every member of the company is doing at any instant, regardless of how many performers may be engaged. In like manner, workers in perfumes and "tea-

tasters" develop smell and taste respectively to an extraordinary degree.

There are two causes for these perfectly natural though striking phenomena. The first is, of course, that "practice makes perfect;" but a further study of the present question reveals the additional fact that people who are exceptionally proficient in any direction have gone into their work with thorough-going earnestness and keenly alive to its importance from their stand-point. In this attitude thought is concentrated upon the duty in hand.

Whatever may be said to the contrary, no one finds it difficult to concentrate on an agreeable idea; the difficulty is to concentrate on something one cares nothing about. Is it difficult for a mother to fix her thought upon the child she devotedly loves, or for true lovers to hold each other in their thoughts? Does the artist find it irksome to concentrate on a picture which speaks to his very soul, or the ardent lover of music to concentrate on a ravishing symphony in which he delights?

A little reflection will prove that the chief and only formidable obstacle to concentration is lack of sufficient interest in the theme or subject chosen to dwell upon. The great need is to choose out of all things which *may* be done the one thing which *must* be done, and to concentrate *interest* on that. One thing only is needful at any time, and to that all-essential requirement every particle of available energy should be directed. Instead of seeking to make yourself uncomfortable, you should choose the most agreeable surroundings possible whenever you seek to escape from the trammelling consciousness of external limitations. This advice may sound strange to some ears, but it is practical, nevertheless, and is based on common experience.

When outwardly uncomfortable the attention is naturally called to the source of discomfort, in order that it may be removed; this necessarily involves restlessness and distraction. When quite at ease, however, so far as environment is concerned, we are free to direct our thoughts into any desired channel.

The best place for the practice of concentration is wherever one feels most comfortable and exempt from care and liability to interruption; the best time is whatever hour is most truly one's own. No experiences related in biography or fiction are too wonderful to be duplicated if one becomes sufficiently engrossed in the theme and persistent in following its leadings. In the country it is as well to devote one hour as another to the development of this faculty, but in cities midnight and the early morning hours are best, because at that time there is less noise, and the tyro needs the quietest conditions procurable. Those who are advanced in the practice of concentration, however, may become so oblivious to surroundings that any place, time, or condition serves equally well.

The following experience will illustrate what can be done in the way of abstracting oneself from his environment: In the busiest part of Broadway, New York, a broker occupied a desk in a room with six other men who had many visitors constantly moving about and talking. The gentleman was at first so sensitive to disturbances that he accomplished almost nothing during business hours, and returned home every evening with a severe headache. One day a man of impressive personality and extremely calm demeanor entered the office and, noticing the agitated broker, smilingly said: "I see that you are disturbed by the noise made by your neighbors in the conduct of their affairs; pardon me if I leave with you an infallible recipe for peace in the midst of commotion—*hear only what you will to hear*." With this terse counsel he quietly bade the astonished listener adieu.

After his visitor had departed, the nervous man felt unaccountably calm, and was constrained to meditate upon his friend's advice. No sooner did he seek to put it into practical use than he learned for the first time that it was his rightful prerogative to use unseen ear-protectors as well as to employ his ears.

Six or seven weeks elapsed before he saw his mysterious visitor again, and by that time he had so successfully practised the simple though forceful injunction that he had reached a

point in self-control where the Babel of tongues about him no longer reached his consciousness. Not only did his healt him-prove and his brain grow clearer, but he soon reached a point in psychical development where, sitting in his office in the busiest part of the day, with his associates talking loudly and moving constantly about, he could relegate himself to any place and to any theme he pleased. He was thus enabled to derive instruction through mystic channels from those unseen reservoirs of intelligence which are freely open to all who learn to tap their own resources.

The mysterious visitor proved to be one who had travelled extensively in India, Egypt, and other Eastern countries, and in the course of his wanderings had encountered many of those true adepts who belong to humanity at large, and whose wisdom consists in knowing the worth of silence and the secret of genuine repose—more valuable than the accumulated knowledge stored in the countless manuscripts with which Oriental libraries are filled.

A very useful exercise for all who wish to cultivate the faculty of concentration is to retire at a convenient time to a sequestered place with the intention of deriving specific information on a given subject. Take it for granted that the knowledge you seek will come to you ; you must *expect* as well as *desire* it. When you have calmly given yourself up to the pursuit, care not whether you remain awake or fall asleep. Affirm steadfastly, " I shall see what I need to see and learn what I need to know." Such exercises liberate the soul from the bondage of sense in which it is too often encased ; and, as mystic or psychic power is naturally inherent in all, we but liberate our latent capabilities and allow the deepest and noblest part of us to enjoy the liberty to which it is entitled. Perfect concentration is the royal road to blessedness.

# THE EPOCH OF DECISION.

BY CARRIE B. DARLING.

WHEN new ideas are presented for consideration by any would-be teacher, it is common for a sceptical public to ask, What established authority is there for the statements?

There is but one Source of authority—that perfect understanding of the truth, in regard to all things, which constitutes the wisdom of eternal Being. There is also the shadow of this authority, before which many bow: the fallible opinions of man in regard to the wisdom of Being. The fallibility of man's judgment exists in his liability to deceive himself in regard to truth. Truth is incapable of deceiving *him*. This capacity for self-deception is in itself an evidence of innate wisdom, since man could not place a perfect valuation upon truth, and its effects, without the possibility of an opposite something (error), and its attendant results, with which to draw a comparison.

Sooner or later every human being is confronted with the issue as to which guidance he shall submit his judgment. If he is indifferent to truth, he will choose the course which at first sight appears the easier. He will not take the trouble to seek out the truth for himself, but will remain subject to the fluctuating opinions of others more energetic and determined, but perhaps quite as liable to err in their beliefs. If to five ordinary individuals a perfectly true statement be presented, each one may draw an inference at variance with the fact, or make an incomplete deduction from it, and yet each be quite different from those of the other four.

There must be some way by which the truth concerning things may be ascertained; else the statement of truth would be absurdly useless. The first essential is an entire and absorb-

ing desire for the entire and absolute truth. To this must be added a firm confidence that there exists in the infinite bounty of a loving Parent a supply to meet the demand; that we have the right of access, and possess the understanding requisite to its comprehension when obtained.

But our obligation does not cease here. Having received the truth, we are in duty bound to fulfil its requirements. Obeying, we come into a condition of oneness with the Parent; understanding, we are no longer forced to rely upon the conflicting opinions of men. Our house of life is indeed founded upon a rock, the Rock of Ages—absolute Truth. From this we learn that truth relative—truth in fractions—we have always with us.

The history of any individual who reaches the crucial point of decision, in regard to the one authoritative Source of truth, finds here its turning-point. He either sweeps fearlessly outward upon the ocean of infinitude at this flood-tide, or his shallop is carried back upon the sands of tradition, and beached still higher up, to dry and warp in the winds of conservatism. In my own case I have called this period an experience meeting; that is, the known experience of the past and that of the unknown future met for consultation in one momentous now, and called upon the suppliant will to decide for itself. Hitherto decision had been made for it: now it must act alone. The work of that instant, when the individual will is left unsupported to feel the weight of its own gravity in the midst of eternity, has made or marred nations, even worlds.

To those about to choose, the testimony of those who have chosen progression in preference to retrogression is of the utmost importance. To all who have preceded me, and sent back a cheery "All is well," I am deeply indebted; and my sole object in presenting this chapter of personal history is to assist in doing for others what many have already done for me by individual testimony. Such moments as I refer to are sacred to the one experiencing them; but it is because of their sacredness that the obligation is so urgent to give knowledge of the baptismal blessing following upon a correct decision, to all who seek it.

The great point of decision, as has been intimated, is the question of obedience to Authority. Shall it be substance or shadow? If the former, how far shall we obey? Let the revelation of experience answer.

My own occurred in this wise: At that memorable time, I had sought audience with the Most High. The place of meeting was that closet to which we are told to retire when in need. I was conscious of but two parties in attendance upon that solemn occasion: one discontented, unhappy, fault-finding; the other calm, majestic, and all-seeing though unseen—not much of an audience or chamber, perhaps, as we have been used to reckon numbers and space, but they were sufficient. I had been driven there, as a last resort, to find that for which I was always seeking; too hungry and thirsty to rest, too restless to find either bread or beauty in life; in quest of something to satisfy an awful craving, an insatiate appetite which apparently nothing had power to gratify. I did not toss my arms, or cry aloud, or fall headlong upon the floor, for dignity forbade such outward unseemliness; in thought, however, I prostrated myself before the eternal Majesty, and, as is the way with ignorance, began to complain.

"Never was there such an unhappy being as myself," I said; "I cannot rest either day or night. If I sleep, slumber is filled with troubled dreams; my days are waking nightmares. If I turn to the north, or south, or east, or west, for counsel or consolation, it flees from me. I love order, and see only chaos. I adore the consistency of truth, and find the inconsistency of error rampant everywhere. I crave harmony, health, and happiness, and secure none. In this way, I cannot, will not live. Compared to this condition annihilation were a boon indeed. Father—God—whatever Thou art, help me, or I perish!"

Having exhausted my store of misery, I grew very quiet, neither hoping nor fearing, only waiting for some response; and in the silence that ensued I heard a still small voice. It said, "Look within." I groaned in spirit, "All there is troubled." Then the voice spoke again, saying, "Peace, be still!" and the troubled waters were calmed; the clouds parted, letting through

a great and wonderful radiance, and in its light I saw revealed that for which I had been seeking. The Angel of Truth walked upon the troubled waters, bearing a message of eternal Wisdom, which he gave into my hands. I was satisfied; and I know that, if I am faithful to the charge intrusted to me, the light, the voice, and the calm will attend me to the end.

As the divine conception grew clearer to the inner vision, I saw that the secret of the supreme good in the universal Life lay within. I had found the "philosopher's stone," that rarest of all jewels—consistency. To find it, each one must seek it for himself; but, if he would retain its blessings, they must be freely shared with all. The decision must be rightly made, and the authority of the still small voice recognized as paramount and final. The voice within speaks the word of Wisdom.

# THE WORLD OF THOUGHT

## WITH EDITORIAL COMMENT.

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### SPECIAL NOTICE.

The publication day of THE METAPHYSICAL MAGAZINE is the *tenth* of each month. Subscribers who fail to receive the periodical within a reasonable period after that date should immediately notify the publishers. Copy for advertisements must be in hand not later than the 25th of the month preceding the issue for which it is intended.

Arrangements have been made whereby THE METAPHYSICAL MAGAZINE is offered for sale on all prominent news-stands, and is to be found in libraries, reading-rooms, railroad depots, hotels, and other public institutions throughout the world. Those who fail to find it at any such distributing centre will confer a favor by communicating with the office of publication. We shall be glad to hear from friends of the cause of liberal and advanced thought everywhere, who may have facilities for promoting the circulation of the magazine among their friends and others. To such interested parties we offer special inducements in the form of discounts and book premiums, by which such efforts can be made mutually profitable.

Serial articles will usually end with the volume in which they begin; hence subscriptions should begin with the volume, *i.e.*, January or July. A supply of back numbers is kept on hand for this purpose, and, unless special request to the contrary is made, subscriptions received will be entered to begin with the current volume. Arrangements will be made in due time to provide for suitable binding of back numbers, either in folio or permanent binding; and we suggest that a year's numbers of THE METAPHYSICAL MAGAZINE, in book form, will make a very interesting as well as valuable collection, and well worth preserving.

A WORD WITH OUR AGENTS AND CANVASSERS.

Now is an opportune time for your very best efforts in securing subscriptions to THE METAPHYSICAL MAGAZINE. It is receiving favorable notice in hundreds of the best-known papers and periodicals throughout the world, and nearly everybody who reads has seen favorable comment. It is new. It is timely. It is universally pronounced superior to any similar publication. It fills a void long recognized, and is therefore almost universally wanted. All intelligent people, including yourself, desire it to continue, and we want the subscriptions which alone are necessary to its permanent existence. Every person, therefore, who can secure even one subscription stands between an individual who wants the magazine and the information which it contains.

TO FRIENDS OF THE CAUSE:

Because this is a comparatively new line of teaching there is all the more need and reason for every friend of advanced thought to lend what influence he or she may have in a cause which can scarcely fail of proving beneficial. The beaten paths are always well travelled, even though they lead to wastes and bogs; but newly outlined paths, leading upward to elevations bathed in light and kissed by breezes fresh, are often passed by at the turning, for want of a guiding finger to point the way. In these grand times of awakening intelligence, little more than a guiding finger is required to start many a wanderer on the road to the summit. We will ever do our best to develop the light of understanding and to point the way to still grander heights beyond the present vantage ground. Will you, also, dear reader, make your best effort to point the way from where you now stand?

Such a union of effort can only result in a power for permanent good. We shall be glad to hear what you can and will do to help the work, and we are ready with our plans for mutual assistance and profit.

He who would help himself must help another; for the true self is only found while searching the souls of others.

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BUT by earnestness and diligence, then we conquer. Walking in the path of true wisdom, letting go both extremes (worldly life and ascetic life), we then reach ultimate perfection.—*Buddha.*

## FREEDOM OF THOUGHT.

The following extracts from a sermon by the late Phillips Brooks evince a spirit worthy of emulation by all occupants of the pulpit:

"The ways in which people form their opinions are most remarkable. Every man when he begins his reasonable life finds certain opinions current in the world. He is shaped by these opinions—in one way or another, either directly or by reaction. If he is soft and plastic, like the majority of people, he takes the opinions that are about him for his own. If he is self-asserting and defiant, he takes the opposite of these opinions and gives to them his vehement adherence. We know the two kinds well. And as we ordinarily see them, the fault which is at the root of both is intellectual cowardice. One man clings servilely to the old ready-made opinions which he finds, because he is afraid of being called rash and radical; another rejects the traditions of his people from fear of being thought fearful and timid and a slave. The results are very different. One is the tame conservative and the other is the fiery iconoclast; but I beg you to see that the cause in both cases is the same. Both are cowards. Both are equally removed from that brave seeking of the truth which is not set upon either winning or avoiding any name, which will take no opinion for the sake of conformity and reject no opinion for the sake of originality, which is free, therefore—free to gather its own convictions, a slave neither to any compulsion nor to any antagonism. Tell me, have you never seen two teachers, one of them slavishly adopting old methods because he feared to be called innovator, the other crudely devising new plans because he was afraid of seeming conservative, both o them really cowards, neither of them really thinking out his work?

"It has often been said that the conditions of life here in America were not favorable to courage of thought. It has been freely declared that in a democracy, where men jostle men constantly and the struggle of competition is forever going on, men are peculiarly exposed to both of these kinds of cowardice—the cowardice of the conservative and the cowardice of the radical, both of them fatal to freedom of thought, both of them growing most rankly. To know whether this is true is very important to us Americans. I think there are some evident grounds for the assertion. In democratic life few men have any fixed, assured position. Each man is in a continual struggle for his place, to win it or to keep it. There are two ways to win a place or keep a place among us. One is by pliant conformity to established methods, the other is by striking defiance of them, by obtrusive individuality. And so both kinds of cowardice have their roots in one soil. . . .

"I believe the freer atmosphere breeds courage . . . Neither timidity nor recklessness is really brave. No man on any side is truly brave in thought who is listening for other people's voices either to assent to or to contradict them.

"There is a class among us, a growing class, I think—a class which all our educational machinery ought to do much to increase—which, not standing aloof from democratic life and hating our institutions, but thoroughly believing in them, still is determined to think freely. Our education is missing its best work unless it is furnishing to those whom it trains just such strong standing-ground in the midst of our popular turmoil—a ground where man may stand and see the power of the people and yet not yield up his judgment to them; see the folly of the people and yet not be driven into contempt of them, but think his own thought still and bring the result of his independent thinking to corroborate or to correct the chance judgments of the caucus or the street."

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DR. SAMUEL S. BINION'S article on "The 'Wonders' of the Kabbalah" proved too lengthy for the space allotted to it in this issue. It will appear in the April number.

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MISS J. ELIZABETH HOTCHKISS, M.A., Ph.D., of Elmira, N. Y., is the youngest Doctor of Philosophy in the world, being still under thirty, and the first woman, we believe, to receive this reward for meritorious and consecutive work. She graduated from the Elmira College in 1887, and two years later received the degree of Master of Arts. In her examination for that of Doctor of Philosophy she chose the subjects of psychology and ethics. Her two theses were entitled "The New Psychology," and "Concentrism as a Factor in Spiritual Development." Miss Hotchkiss is already a member of many learned societies in both Europe and America.

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WHATSOEVER that be within us that feels, thinks, desires, and animates, it is something celestial, divine, and consequently imperishable.—*Aristotle.*

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## INFINITUDE.

What greater proof of God needs man than Man
Himself? 'Tis true his mind can ne'er transcend
Itself; but equal true it is that man
His limit knows. Who thus the finite grasps,
The finite leaves to grasp Infinitude.

—*Grace Shaw Duff.*

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THE cause of sorrow is not necessarily the relationship of child with parent, but that which produces the pain of separation results from the influence of delusion.—*Buddha.*

# BOOK REVIEWS.

THE POWER OF THE WILL. By H. Risborough Sharman. 128 pp. Cloth, 50 cts. Roberts Brothers, publishers, Boston.

Mr. Sharman is an English author, who, in the present volume, has extensively enlarged his lecture on "Success." His theory is that to bring any enterprise to a successful issue, we must cultivate will-power, as on that quality depend the progress and prosperity of individuals and of nations. Moreover, by clear reasoning, he demonstrates how best to develop the "will," which the author regards as the real creator of opportunities. The work is thoroughly practical, though of a deep religious tenor, aiming to bring the world "*back* to Christ and his plain teaching."

THE WORLD BEAUTIFUL. By Lilian Whiting. 194 pp. Cloth, $1.00. Roberts Brothers, publishers, Boston.

This is a collection of essays which includes some of the best work of a gifted writer. They are varied, unique, and exquisite, and are divided into five sections, the book deriving its name from the first. Under these general titles, we find expressed a wide range of thought, both theoretical and practical, in which several psychological problems are presented in a lucid and attractive style. They are discussed in a manner which cannot fail of profit to those who intelligently follow the author's line of argument. The concluding portion of the work, entitled "That Which Is To Come," is especially worthy of perusal.

IDEAL SUGGESTION THROUGH MENTAL PHOTOGRAPHY. By Henry Wood. 163 pp. Cloth, $1.25. Lee & Shepard, publishers, Boston.

This is a book of essays written in Mr. Wood's best style, and contains what every one wants to know pertaining to the great truth which it so ably presents. The work is composed of three parts, the first of which treats mainly of the laws of mental healing; the second contains practical suggestions for self-treatment; and the third is composed of twenty short lessons and a number of selected thought phrases of curative power, to be retained mentally. The book is admirably free from technicalities, the author having taken pains to be lucid, and thus his philosophy may be easily understood and applied by all. In this volume Mr. Wood has made a valuable contribution to the metaphysical literature of the day.

OUR SONGS. Words and music. By R. H. Randall. 80 pp. Cloth, 75 cts. Published by the author, 324 Dearborn Street, Chicago, Ill.

Here we have a collection of "Truth Songs," which has evidently been prepared with the utmost care. The hymns breathe a pure and lofty spiritual atmosphere, and are well calculated to satisfy the religious impulses of those who care more for truth and a God of love than for man-made creeds and dogmas. The volume will doubtless meet with an extensive sale, as there is need for such a compilation.

SYLLOGISMS. By Aaron M. Crane. 12 pp. Paper, 5 cts. [For sale by The Metaphysical Publishing Co.]

This little brochure might in one sense be viewed as an appendix to the same author's treatise on "Good and Evil." Fundamental truths are stated in strict accordance with the principles of logic, and in an orderly manner are presented and discussed the perplexing questions which arise in connection with the attempted reconciliation of good and evil.

THE GANGLIONIC NERVOUS SYSTEM. By Alexander Wilder, M.D. 20 pp. Paper, 20 cts. [For sale by The Metaphysical Publishing Co.]

It is the generally accepted theory of modern physiologists that the ganglionic system of nerves, in contradistinction to the cerebro-spinal, and having its centre in the region of the solar plexus, is that which performs the vital or organic functions of the body. This author goes further and suggests that "the primordial cell or ovule is itself a nervous mass," and that the original germ of the body is nerve-matter. Upon this hypothesis Dr. Wilder traces the development of the human structure along the ramifications which proceed from this vital centre, discussing scientifically the psychic functions of the system, and the diseases which arise from impaired ganglial action. Metaphysical treatment alone can reach such conditions, the minute and myriad cells being responsive solely to the action of mind.

THE MILLENNIAL KINGDOM. By William A. Redding. 305 pp. Cloth, $1.00; paper, 50 cts. Published by the author, at Navarre, Kan.

This is plainly the work of an enthusiastic student of biblical history and prophecy. The author discusses a variety of topics, all having more or less bearing upon the destiny of the race. "We Americans (Anglo-Saxons)" he regards as the lost ten tribes of Israel, and our fate is to lead the world in the approaching millennium with Christ, during whose reign of a thousand years death will cease, and men will live hundreds of years like trees. The lost tribes, we are informed, are not, and never were Jews. They constitute *Israel*, in which Judah has no part. The book contains many other astonishing statements which are highly important, if true.

THE

# METAPHYSICAL MAGAZINE.

VOL. I. APRIL, 1895. No. 4.

## THE "WONDERS" OF THE KABBALAH.*

BY DR. SAMUEL A. BINION.

THAT system of theosophy called Kabbalah has had its rise and its progress; but now it is in its third stage, that stage which all things, even theories, are subject to—decadence. Whether, Phœnix-like, a new system will arise from its ashes, or it will be entirely shelved and forgotten, is difficult to tell. For my own part, I am inclined to think that "the two grains of wheat"—the theoretical Kabbalah—"within the bushel of chaff," are liable to germinate. By the "two grains of wheat," I mean the cardinal doctrines which treat of the Ten

* The book called the Patristic Chapters begins thus:—*Moshch Kibbel* . . . Moses *received* the law from Sinai and transferred it to Joshua; Joshua confided it to the *Z'kenim* (elders), and the elders delivered it to the *N'biim* (prophets), and the prophets to the *Anshe Kh'neseth hag'dolah* (men of the Great Congregation). Maimonides, the famous Hebrew-Spanish philosopher and physician, who flourished in the twelfth century and whose writings are the pillars of modern Judaism, takes up the line of succession, describes it more fully, and continues it from the destruction of Jerusalem down to his own time. (*Yad Hachazakah, Hilchoth Sepher Torah.*)

In addition to the Written law which Moses received from the Almighty, the Talmud affirms he received also the *Torah Sheb'al peh* (the Oral law). What is meant by the "Oral law" is fully explained, not only in the Talmud, Middrash, etc., but also in a vast number of commentaries. The word Kabbalah, therefore, which is derived from the verb *kabbal* (to receive), can have no other meaning than the mysterious teachings received by the elect, like an heirloom, from father to son.

*Sephiroth*, "the Divine emanations," * proceeding from the *En Soph*, the Infinite. These doctrines do not conflict with the essential teachings of all theosophy.

As the limits of this paper do not permit me to expatiate on the *Kabbalah 'Eyunith* (the Theoretical Kabbalah), which, to do it justice, requires not an essay but a whole volume, I shall refer only to such points as bear directly on my subject.

What is the Kabbalah? Those who are versed in the Hebrew and Aramaic literatures I shall refer to the fountain-head, "The Book of Creation;" also to the Talmud, Midrashim; and last, but not least, to the book called the *Zohar* (Brilliant Light). These works stand pre-eminent; their antiquity is undisputed.† They are the sources from which all subsequent writers have drawn their theories.

The average student, however, will find an answer to his query in the work called *Kabbala Denudata*, written by one of the most eminent Christian scholars of the seventeenth century, Baron Knorr von Rosenroth. The question as to when and where it originated remains unanswered (the assertions of some modern writers to the contrary notwithstanding), unless we pay no attention to reason, and, in lieu thereof, choose tradition, as narrated in many modern Kabbalistic works; or as it is described by Rabbi Abraham ben David, in his preface to the "Book of Creation," in which he affirms that this esoteric teaching dates from the creation—from the time when Adam was expelled from Paradise.

* The Divine intelligences are ten in number, diagramatically distributed in the figure of man, who "is made in the image of God."

† The composers of the Mishna (says the famous Rabbi Abraham ben David) received the teaching of the "Thirty-two Wonderful Paths of Wisdom" by inspiration (when expounding the Scriptures) directly from the Patriarchs, who were instructed by the Archangels. Thus, the instructor of Adam was *Raziel* (secret of God), representing the Divine Intelligence, "majestic beauty." Shem's instructor was the Angel *Yophiel* (beauty of God). Abraham was taught by the archangel Zadkiel, righteousness; Isaac's teacher was Raphael, healing; Jacob's was Peliel, wonder; Joseph's master was the archangel Gabriel, strength, representing the Divine Intelligence — *Yesod*, foundation. The teacher of Moses was the Archangel Metatron, representing the Sephira *Malchuth*, kingdom. Elijah the prophet had for his divine instructor the angel Malthiel (the word of God).

The story told in Sepher Roziel the Angel runs thus: After the fall, Adam was full of remorse, and very penitent. He prayed:

"O, Lord God of the Universe . . . Nothing is hidden from Thee. Thou hast formed me with Thine own hands and placed me above all Thy creatures. But this subtle and cursed serpent beguiled my wife, who in turn beguiled me. Now, I am left disconsolate, not knowing what is going to happen to myself and to my offspring after me. I acknowledge my shortcoming, and am aware that no living creature can be considered righteous in Thy sight. . . . I have sinned, rebelled, and transgressed. On account of my sin I am now an exile, tilling the ground from which I am taken. The inhabitants of the land [the beasts, etc.] do no more fear me; and since I have tasted of the tree of knowledge, thus transgressing Thy commands, my wisdom has been taken from me, and I am foolish and ignorant.* And now, O Lord, be merciful, and have pity on the chief of Thy creatures, upon the spirit and soul which Thou hast given. . . . Enable me, I beseech Thee, to know the future of my descendants and the daily and monthly happenings, and do not hide from me the wisdom of Thy ministering angels."

His prayers lasted three days, at the end of which the Archangel Roziel presented himself, and said:

"Adam! Why art thou cast down? Why dost thou mourn? Thy prayers were heard, and I am commissioned to teach thee great wisdom—the contents of this holy Book—by which thou shalt know what will happen to thee in thy lifetime; also every man of thy descendants, throughout all generations, will know, provided he be pure, pious, and humble, and keep this Book holy and do all that which is written in it as thou dost. That man will know beforehand what is going to happen every month, day and night; nothing shall be hidden from him. He will be able to foretell whether it will be a plenteous year or a year of dearth; war or peace; abundance or scarcity; plagues and pestilences among men or beasts. . . ."

The Angel then opened the book and explained its contents to Adam. He was seized with great terror while listening to the Angel. Adam trembled and fell on his face. The Angel said: "Arise, O Adam! Take courage, and fear not. Accept

* The Talmud affirms that Adam before the fall knew everything which was going to happen, throughout all generations, to the end of time. "The Holy One, blessed be He! showed Adam all generations to come, each with its preachers and sages. . . ." (*Tract. Sanhedrin*, 38 b.)

this book from me, and be careful; for thou shalt acquire from it wisdom and knowledge. . . ." When Adam received the book from the Angel's hands, a flaming fire appeared on the spot, and the Angel ascended heavenward. This convinced Adam that it was an Angel sent from the Lord; and he kept the book in holiness and purity.

The first recipe mentioned in the Book of Roziel is as follows:

"To be prosperous and able to work wonders, count three days before the new moon. Scrupulously avoid unclean food and meat (producing blood); neither taste wine; abstain from pleasure. . . . Make early ablutions (before sunrise) during these days. Take two white doves and slaughter them with a two-edged copper knife. Kill each dove with one of the edges of the knife. Clean the intestines in water and take three weights of old wine, pure frankincense, and a small quantity of clarified honey; mix these ingredients together with the intestines and fill the doves with them. Then mince them up, and put them on burning coals before the rising of the morning star. Then, barefooted, wrap thyself in a white garment. Utter the names of the ministering angels of the month in which this is done; and this (burning of the pieces) should be repeated thrice daily. On the third day, let him gather the ashes and spread them upon the floor and lie down upon them. Then let him call upon the holy and mighty administering angels of the season (calling them by their proper names), and lay down to sleep. He must talk to no man. These angels will appear to him during the night, and reveal to him everything he shall ask; he will not be afraid.

In the light of modern investigation, such proofs must be taken *cum grano salis*, for they are to all appearances of doubtful character.

An analytical examination reveals the fact that the cradle of the Kabbalah must be looked for on the banks of the Euphrates, the Ganges, and the Nile. The doctrine of a Trinity, though in an incipient and crude form, is to be met with, not only in the religion of Buddha, but also among the Babylonians and the Egyptians. Thus, Brahma of the Indians, Anu of the Babylonians, and the Egyptian Amon, form the first persons in their respective triads; while in the same order Vishnu, Anat, and Isis form the second person, and Siva, Rimmon, and Horus form the third.

If we compare the Egyptian belief concerning angelology and demonology, and their respective missions in this world, with the Kabbalistic ideas in the Talmud, Midrashim, and Zohar, we cannot help arriving at the conclusion that one is the outcome of the other.

Moses renounced the exoteric teachings of the Egyptians, but retained much of the esoteric lore in their doctrines. The Scripture relates that he refused to be called the son of the daughter of Pharaoh (Heb. xi. 24). That statement is not, as it would seem, literally or strictly warranted by the history of Moses in the Old Testament narratives. We are only informed (Exod. xi. 15) that he fled "from the face of Pharaoh," having killed an Egyptian: "when Pharaoh heard this thing he sought to slay Moses."

But it has occurred to me that the apparently unwarranted passage in the New Testament is nevertheless in strict accordance with the Old Testament statement. Moses, the Hebrew *Mosheh*, signifies "drawn out," or "begotten of the water." Egyptologists agree in this, namely, that the word *Mosheh* is paronymous, as well as synonymous, with the Egyptian *Mesu*, "born."* Pharaoh's daughter, *Bithia*, the *Batanta* of the monuments,† rescued Moses, we are told, and adopted him as her own son.

Without regard to his Hebrew name, the princess added the name of her principal deity, Ra, which formed part of her father's, as well as the names of several of the princes of the same dynasty. His name, therefore, was not simply *Mesu*, "begotten," but *Ra-Mesu*, begotten of Ra, "the sun god, Amon." But when "he forsook Egypt, not fearing the wrath of the king" (Heb. xi. 27), he established the worship of the true God and put away everything that savored of the exoteric idolatry, even the prefix to the name by which he had been known in the royal house of Pharaoh. Hence the interpola-

* Compare Canon Cook's remarks on the name of Moses in his Commentary on Exodus.

† See Lepsius Königsbuch der alten Ægypter, pl. 35. (Names of princesses, daughters of Rameses II.)

tion in Exodus: "And she [Pharaoh's daughter] called his name *Mesu*," because "I have drawn [begotten] him out of the water."

The miracles Moses performed in the presence of Pharaoh and those of the sorcerers and wise men were analogous. But there was superiority in Moses. His rod swallowed up the rods of the magicians. His knowledge was of a higher order.

But Egypt is dead, and, to use a metaphor, the parent tree decayed and perished. The saplings which sprang up were transplanted into foreign lands. Some thrived; others died. The Greek and Roman Pantheons, which originated in Egypt, fared the same fate. But Moses succeeded.

### *LORIA AND HIS SUCCESSORS.*

A few Egyptian formulæ and incantations for various diseases * will suffice to demonstrate the striking analogy which exists between the wonder-workings of the Egyptian magicians of old, and those supposed to have been performed (about the middle of the sixteenth century) by the Arch Kabbalist, Loria, and his school, up to the present day.

The Egyptian Pantheon counts many gods. One afflicted with sickness did not address himself directly to the supreme *Ra*, but appealed to an inferior deity. Every month, week, day, in fact every hour, was under the tutelage of a different god. Every home, city, hamlet, and household had its tutelary god or goddess. Not only were time, heaven, and earth divided and governed by one or more of the entourage of *Ra*, but the human body, alive or dead, was under the protection of several gods. It was therefore useless for a man of Abydos, whose chief deity was Osiris, to invoke Ptah, the Memphitic deity, or to apply to Hapi-mou, the god of the river Nile, for

* There must have been various schools and systems of curing among the Egyptians. Homer says that Helen had received her wonderful drug from Polydamna, the wife of Thone, an Egyptian, where "the bounteous land produced many excellent drugs when mingled, and many fatal, and the (Egyptian) physicians were the most skilled of men, for truly they are of the race of Pæon . . . " (Odyssey IV., 220.)

wisdom, while Thoth was the dispenser of enlightenment. A woman praying for affection knew that asking it from the goddess Selk, or Neith, would be praying in vain: she went at once to Hathor, the dispenser of love and grace. For every ailment there was a remedy; a cure by faith alone was not with the Egyptian. There was always something to be done in addition to the incantations. For instance, a remedy for catarrh: Take the milk of a mother of a male child, add to it perfumed grains and pronounce the following incantation:

"Begone, thou catarrh, offspring of catarrh, breaker of bones, destroyer of the head, reducer of fat, tormentor of the seven holes of the head [*foramina*, meaning the nostrils, ears, eyes, and mouth]. The servant of *Ra*, invoke Thoth. Behold! I brought the milk of a mother, who brought forth a male child, and sweet-smelling grain. This banishes thee [catarrh]; this cures thee [patient]."

The sweet-smelling grain, whatever it was, was the adjuvant to the mother's milk, but all depended for its efficacy on the incantation. Catarrh, according to the Egyptian practice of medicine, was not as we define it. The physician, in diagnosing the case, believed that catarrh was an entity, a species of demon. His business, therefore, was first to chase out the intruder, then to repair the damage done.

Mother's milk, especially from one who had brought forth a male child, seems to have been a panacea in Egyptian therapeutics. The medical papyri in the Berlin Museum have several formulæ (for different diseases) in which mother's milk is one of the ingredients.

To render the remedy more efficacious it was necessary for both physician and patient to offer up a prayer and invoke the assistance of the gods. The doctor's incantation, before administering the remedy, is as follows:

"May Isis deliver [her son] Horus from all evil which was inflicted upon him by his brother Set, the slayer of his brother Osiris. O, Isis, great goddess, deliver and redeem me from all mischief, evil, red [burning] things; from various fevers of the god and goddess; from his death and hers, from his suffering and hers, which threaten me; deliver me as thou hast delivered thy son Horus. . . ."

When the patient is about to take his medicine the following should be said:

"Come! remedy; come! strong medicine. Banish it [the malady] from my heart, and from these my members."

The wonder-working charm used as an amulet by mediæval Kabbalists—

ABRACADABRA
BRACADABRA
RACADABRA
ACADABRA
CADABRA
ADABRA
DABRA
ABRA
BRA
RA
A

had its origin with the Egyptian. Maspero gives various examples of the same nature found in the papyri and on the monuments. Thus:

PAPARUKA
PAPARAKA
PAPAPURA

was an Egyptian wonder-working charm. These, placed in juxtaposition with the Kabbalah Ma'asith of the Hebrews, leave no doubt that the latter is very ancient.

This formula is given in the Talmud (Tract. P'sachim, fol. 110 a):

MSABRIRA
SABRIRA
ABRIRA
BRIRA
RIRA
IRA
RA
A

It is said to be a protection against certain evil spirits which infest the water. It should be said before drinking when there is a suspicion that such spirits are present.

I shall quote only a few of Loria's exploits, related by his disciple and biographer, the famous Rabbi Hayim Vital (Vidal). I have selected Loria, because his sayings and doings are still in the mouth of his numerous adherents, especially among *Hasidim*, the modern ascetics among the Hebrews in Russia and the East. He is styled in all subsequent Kabbalistic works as Ha' Elokee, "The Divine." There are numerous works on his system, not written by himself, but compiled from notes and memoirs by his trusty disciple, Vidal.

In his preface to the book called *Haguilgoulim*, "Metempsychosis," Vidal relates how Loria had frequent séances with the prophet Elijah, who explained to him difficult passages in the law and the mysteries of the *Sephiroth* in the Book Zohar. Before that, Loria was perplexed and spent many days and nights in seclusion, fasts, and prayers for a revelation. But with the visits of the prophet the difficulties ceased, and the Zohar was no more a sealed book.

The prophet Elijah, who never tasted death, is, according to the Kabbalists, an ubiquitous personage, engaged in the same mission now as he was when on earth. He relieves the suffering, assists the poor, and reveals himself as teacher to the ascetics who are engaged in the study of the law. The Talmud and Middrash, especially the Zohar, have many interesting stories about him. He is the bearer of good news and will appear in the end of time, as it is written in Malachi iii. 5: "Behold, I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord."

There is a beautiful hymn recited by the pious Hebrews every Saturday evening, beginning with *Ish Hasid.* The gist of it is as follows:

"There was once upon a time a pious man. He was a tailor by trade, and exceedingly poor. He had an excellent wife and five children, who were in want of food. His wife spoke to him thus: 'True, thou art pious and learned; but what about food? . . . Go to the market . . . perhaps the Most Merciful on high will have compassion . . . for He always is good to those who trust in Him.'

"'Thy advice is wise, but I cannot consent to it because I have nothing to put on, and am penniless.'

"The good woman went to her neighbors and borrowed respectable garments. Her husband dressed himself and placed his confidence in the Lord whom he loved. His little children, meanwhile, prayed: 'O Lord! Let him not return disappointed and empty.'

"He left for the market-place absorbed in thought, and, lo! Elijah presented himself before him with the good tidings: 'Truly thou shalt become a rich man this very day. Command me; I am thy servant. Proclaim: "Who wants to purchase a slave who has no equal?"'

"'But,' the *Ish Hasid* whisperingly expostulated, 'how can I change the law? How can a servant sell his master?' Finally he did as he was bidden and accepted Elijah as his slave. A merchant purchased that wonderful slave for the sum of 800,000 *Zehubim* (gulden). 'What is thy profession?' the master inquired. 'Art thou a skilled builder? If thou shalt construct and finish for me palaces, thou shalt be a free man.'

"The first day Elijah labored with other workmen, and about midnight he invoked God thus: 'Oh, Fearful God! Answer me! When I decided to sell myself as a slave it was for Thy honor's sake, not for mine. Oh, Creator of the universe, finish this structure. . . .'

"Thereupon a multitude of angels from heaven descended and started the work, which was soon accomplished. The merchant rejoiced to see the beautiful towers and structures reared in the most approved architectural style. Thus the work was completed. 'Remember now,' said the slave [Elijah], 'yesterday's agreement and your promise to free me. . . .' The merchant fulfilled his contract, and the man of truth vanished."

Vidal gives the various branches of the esoteric theosophy, with which his master was quite familiar:

The secrets of creation.
The structure of the heavenly throne (Ezekiel i.).
The languages of birds.
The languages of trees, herbs, stones, etc.
The conversation of the angels.

He was wont to visit the graveyard every Friday afternoon and watch the souls ascending heavenward.* He communicated with the spirits of the other world, and could read the mind of everybody.

Such is the testimony of Vidal.

* The souls in Gehenom, according to the Kabbalists, ascend heavenward every Friday afternoon and return to their place of torment on Saturday evening. Their sentences, so to speak, are remitted through the intervention of the saints.

The injunctions of all Kabbalists to the neophytes, who desire to penetrate the arcana and learn the various names and attributes of Jehovah (talismans), are of the severest character. A worldly man, even if he be initiated in the doctrinal part of the theosophy, can penetrate no farther and is unable to perform miracles. A thorough knowledge of the various Divine attributes contained in the "seventy-two," "fifty-two," "forty-two," and "twenty-two" names is indeed a *sine qua non;* and that was impossible to acquire unless the candidate was a pure and holy man. Dire punishment was sure to be meted out to the betrayer of the Divine secrets. "Whosoever reads the holy name (of the Seventy-two)," Roziel the Angel assures, "will surely die."

The *Shem Hamphorash*, the *Tetragramaton*, and all its derivatives, as well as those of other names and attributes of God to be found in the Scriptures—viz., *Eheyeh, Elohim, Adonai, Shaddai*—were the talismans with which, if properly acquired under the above-named conditions, one could perform wonders.

The names of the "Seventy-two" proceed from the Hebrew letters as contained in the three succeeding verses (Exodus xiv. 19, 20, 21), beginning with *Vayis'a, Vayabho, Vayet.* Each verse has seventy-two letters, and, if written boustrophedon (the first verse from right to left, the second immediately underneath from left to right, and the third again from right to left), the seventy-two names are formed. The letters of each verse should be placed in juxtaposition, so as to correspond exactly, letter for letter; and if vertically divided, the seventy-two names are produced. The names, therefore, are composed of triads of letters, as shown in the margin of this page.

According to the same authority, Moses acquired these heavenly secrets at the burning bush. One has only to mention it in the presence of the possessed,

and the demon shall flee. With the same he will be enabled to put out fires, cure the sick, kill his enemies, become a favorite in court, etc.

The famous Sabbathai Zebhi, one of the greatest Kabbalists of the seventeenth century, and a follower of Loria's doctrines, considered himself able to perform miracles. His fame spread to all parts of Europe. Deputations were sent from the centres of Hebrew learning to ascertain the truth. That deluded Kabbalist proclaimed himself to be the Messiah, the King of the Jews, who flocked to him from all parts of the world. Plans to march on Constantinople and subdue his enemies, not by the sword, of course, but by miracles, were laid. The rulers of the various countries were selected from among his immediate followers, and Sabbathai himself, of course, would be supreme king in Jerusalem. The day for the capture of Constantinople was already appointed. The multitudes which gathered around him attracted the attention of the authorities, and the intended uprising was killed in its incipiency. Sabbathai was cast into prison. Even there he was visited by many of his adherents; they still believed that, when the proper time arrived, Providence would interfere and open the prison gates. But Sabbathai embraced the Moslem faith.

These heavenly secrets, for reasons mentioned above, were exclusively in the possession of the Jews, for it is the unwritten and most holy part of the Oral law, which no other can own but the chosen people.

The most fearful anathemas were heaped upon those who ventured to profane the Kabbalah. Many were thus excommunicated. Even as recently as the last century a virulent war was waged against the Kabbalist Rabbi Jonathan of Prague by Rabbi Jacob Emden, the latter accusing the former of heresy, and belonging to the sect of Sabbathai the impostor, for the amulets of Rabbi Jonathan contained acrostics and numerical values which were made out by the most intricate processes * to allude to Sabbathai Zebhi.

* According to the modern Kabbalistic system a spade is not always a spade. If the letters of a certain name are reduced to their numerical value, and this sum

The fifteenth and sixteenth centuries have destroyed those walls formerly deemed impregnable. Thanks to the scholarship of savants, like Pico de Mirandola, in Italy; Reuchlin, in Germany; and later on, Baron Knorr von Rosenroth, the Kabbalah is no longer a sealed book. Its theosophy has been explained; but its practical workings, the unwritten lore, are still treasured up in the minds of the few called *Zadikim*, "Righteous," who are still supposed to perform wonders by prayers, incantations, and amulets.

compared with the sum of another, *e.g.*, *tob*, "good," amounts to 17, and *Jahveh*, "God," is equally 17; *ergo*, whenever the word *tob* is found, it is plain to the Kabbalists that Jehovah is meant. *Emeth*, "truth," = 9, and *Yayin*, "wine," is equally 9. This has probably given rise to the saying, *in vino veritas*.

# THE PHYSICO-ASTRONOMICAL THEOLOGY OF EASTER.

BY REV. CHARLES ANDREW.

METAPHYSICAL speculation has always had difficulty in reconciling Being and Not-Being—the One and the Many. In the time of the early Greek philosophers, the Eleatics, among whom Parmenides was prominent, could not extricate themselves from the dilemma that the world was either Being or Not-Being. Heraclitus, almost a contemporary of Parmenides, offered a solution, seemingly better than that of Parmenides, who simply denied Not-Being. His philosophy is found in the book "On Nature," * of which Socrates said that "what he understood of it was excellent, and he had no doubt that what he did not understand was equally good; but the book requires an expert swimmer." Heraclitus taught that the totality of things should be conceived as being in an uninterrupted movement and transformation, in an eternal flow:

"This world, the same for all [*i.e.*, which contains everything], neither any of the gods nor any man has made, but it always was, and is, and shall be, an ever-living fire, kindled in due measure, and in due measure extinguished" (xx).

"Cold becomes warm, and warm cold; wet becomes dry, and dry wet" (xxxix).

"It disperses and gathers, it comes and goes" (xl).

"Into the same river you could not step twice, for other (and still other) waters are flowing" (xli).

"To those entering the same river, other and still other waters flow" (xlii).

* "The Fragments of the Work of Heraclitus, of Ephesus, On Nature." Translated, with historical and critical notes, by G. T. W. Patrick. A thesis accepted for the degree of Doctor of Philosophy in Johns Hopkins University, 1888. Can be found in American Journal of Psychology, 1888, or procured from the author.

Plutarch (xviii., on the E at Delphi) says on this subject:

"We ourselves have in reality no part in existence; for all mortal nature, being in a state between birth and dissolution, presents no more than an illusion, and a semblance, shapeless and unstable of itself; and if you too closely apply your thought, out of the wish to seize hold of the idea—just as the too strong grasping of water, when it is pressed together and condensed, loses it, for it slips through the fingers—in the same way Reason, in pursuing after the *appearances*—so extremely clear as they look—of each of the conditions of life as they pass along, misses its aim, impinging on the one side against its coming into existence, on the other against its going out, without ever laying hold upon it as a permanent thing, or as being in reality a power. It is not possible, according to Heraclitus, to step into the *same* river twice; neither is it possible to lay hold of mortal life twice, in the same condition; but by reason of the suddenness and speed of its mutation, it disperses and again brings together, or rather, neither *again* nor *afterward*, but at one and the same time it subsists and it comes to an end; it approaches and it departs; wherefore it never ripens that of it which is born into actual being, by reason that Birth doth never cease nor stand still, but *transforms*, and out of the seed makes the embryo, then the child, then the youth, young man, full-grown man, elderly man, old man—obliterating the former growths and ages by those growing up over them. But we ridiculously fear *one* death, although we have already died, and are still dying, so many; for not only, as Heraclitus says, 'When fire dies is the birth of air, and when air dies is the birth of water,' but still more plainly may you see it from ourselves. The full-grown man perishes when the old man is produced, the youth had before perished into the full-grown man, and the child into the youth, and the infant into the child; the 'yesterday' has died into the 'to-day,' and the 'to-day' is dying into the 'to-morrow,' and no one remains, nor is *one*, but we grow up many around one appearance and common model, whilst matter revolves around and slips away. Else how is it, if we remain the same, that we take pleasure in some things *now*, indifferent things *before*? that we love contrary objects, we admire and find fault with them, we use other words, feel other passions—not having either appearances, figure, or disposition the same as before? To be in different states, without a change, is not a possible thing, and he that is *changed* is not the *same* person; but if he is not the same, he does not exist . . . this very thing (the changed) he changes—growing one different person out of another; but Sense, through ignorance of reality, falsely pronounces that what appears *exists*.

"What, then, is really existing? The answer is, the Eternal, Unborn, Undecaying, to which no length of time brings about a change . . ."

Heraclitus says further:

"Into the same river we both step and do not step. We both are and are not" (lxxxi).

"In change is rest" (lxxxiii).

Tennyson, the philosopher-poet of to-day, summarized the ancients thus:

"There is no rest, no calm, no pause,
Nor good nor ill, nor light nor shade,
Nor essence nor eternal laws;
For nothing is, but all is made.
But if I dream that all these are,
They are to me for that I dream;
For all things are as they seem to all,
And all things flow like a stream."

Being, then, according to Heraclitus, is a constant Becoming, a Genesis, a transition from state to state. Being or Substance is continually passing or changing into something different; it is in a "perpetual flowing." Heraclitus solved the Eleatic difficulty by saying that the totality of things is neither Being nor Not-Being, because it is both.

The other principles of Heraclitus do not concern us here; hence we pass them by. He has shown us that the incessant process of flux in which all things are involved consists of two movements, generation and decay, and we are grateful for the light. He has failed to show that the eternal Becoming is not a blind and purposeless process. He is not aware of a progress in this incessant movement. His age was unable to see it, and it was a long time after him that mankind realized it.

We, to-day, can see an End and a Purpose—even our restoration to Godhood—in the everlasting stream of the Becoming; and we have learned that our object in life is to let ourselves be carried along consciously by that stream. And joyfully we pass through "dying daily," for we know that to be the law of our life and the condition of progress. Upon our Christmas follows Golgotha, Death, Resurrection, and Ascension.

Frederick Hegel's philosophy is akin to that of the "flowing philosophers." The Absolute is at first pure and immaterial thought; secondly, it is Differentiation or Diremption in space and time, or what we call Nature. From this self-estrangement the Absolute returns to Itself, by destroying the differentiation. It finally becomes actual, self-knowing thought, or Mind.

This is a somewhat clumsy way of speaking of "unfoldings and infoldings of the Divine," of the great "Breath," of "creation and destruction," of worlds "kindled and destroyed," etc. In this system the Deity is not an original and self-existent reality, but a simple process or movement whose essence consists in ever unfolding itself, and in never being completely unfolded. Upon unfolding should follow infolding. The Deity has in this system no other realization than that which is attained in the progress of human consciousness. The Deity is the pulsation, the movement of that which is, a perpetual process, an eternal thinking, which is equally without beginning or end.

The threefold movement spoken of above is discernible in the human mind. The process of knowing is as follows: Consciousness is at first so conditioned that it is one with the object, viz., everything is pure sensation, bare feeling, with no intellectual distinctions. In the second movement, sensation becomes perception, and our *feeling* is referred to some external object. This is Understanding, or separation of subject and object, differentiation, diremption. In the third process, our consciousness again returns into the state of complete union with the object plus the results attained. This threefold movement is also discernible in Nature, etc.

One of the two fundamentals of Hegel's system, and that which concerns us here, is the identity of Being and Thought. The Divine Process is identical with the process of Thought. The laws of Logic are the laws of the Universe. The dialectic movement is the method by which all things come into being and subsist. The Divine Consciousness is absolutely one and identical with the advancing consciousness of mankind. Hegel's system is the crown of those of Schelling, Fichte, and

Kant. It is the extreme limit of Idealism, and is called Absolute Idealism.

The "Hegelian process" is an advance upon that of Heraclitus in so far as it transfers our thinking from a cosmological to a psychological basis. It is nearer home. We can better control such thinking. But Hegel's philosophy has been looked upon as being as mechanical as that of Heraclitus, and therefore only useful as an external verification of the laws of that life which we feel stirs in us and lives and has its being by means of our conscious co-operation. Others have regarded it in the light of mysticism, and instead of looking upon Hegel's "perpetual process" with scholastic eyes, have *felt* in their own hearts that the divine incarnation was ever renewing itself in men; their understanding was quickened to perceive and know that the Deity assumes material form in order to be clearly recognized in the actual world. God to them is not an abstraction, but Life. God is the life of the universe and of the soul. It is the object of the soul to realize this and consciously cooperate in the process of Incarnation. Those to whom such a revelation has come see in Christmas, Easter, and Ascension, not ecclesiastical forms, but types of their own lives: Unfoldings and Infoldings, a constant Becoming; and their daily strivings aim at a perfect realization of the Divine Life.

That which Heraclitus and Hegel have said abstractly has its parallel in Nature in that fable in which the Sun is worshipped under the name of Christ. Says Dupuis, in his famous book, "The Origin of all Religious Worship,"* page 232:

"The Sun is neither born nor dies in reality (as was taught in the old mythologies). He is always as luminous as he is majestic; but in the relation which the days, engendered by him, have with the nights, there is in this world a progressive gradation of increase and decrease, which has originated some very ingenious fictions amongst the ancient theologians. They have compared this generation, this periodical increase and decrease of the day, to that of man, who, after having been born, grown up, and reached manhood, degenerates and decreases, until he has finally arrived at the term of the career allotted to him by Nature to travel over. The God of the Day.

* The one-vol. edition published in New Orleans, 1872.

personified in the sacred allegories, had therefore to submit to the fate of man; he had his cradle and his tomb, under the names either of Hercules or of Bacchus, of Osiris or of Christ. He was a child at the winter solstice, at the moment when the days begin to grow. Under the image of a child he was shown the people in the ancient temples, that he might receive their homage."

This astronomico-mythological interpretation of the ancients is wonderfully rich and wise. It is a true reflection of the cycles in which our life moves, smaller ones inside larger ones, both symbolizing the method of our regenerative growth.

* * * * * * * * *

The process of Becoming, or the Advent of the soul's real life, begins differently in the different organizations. Adversity or winter cold often checks external features of life, thus throwing the soul upon itself. Observe Nature's Miracle-Play, and you will see that the new year opens appropriately in the depth of winter, since the commencement of all things, both in the natural and the moral world, takes place in secrecy, seeming darkness, and adversity. All along, during Advent, Nature is preparing for the great feast, the Nativity—of next year's crop. Long before we exchange the greetings of the season, thousands of buds are coming forth in anticipation of the coming warmer season. The Miracle-Play is proceeding with quiet energy in many a root and little bulb. Everywhere the botanical eye discovers "new Beginnings." The devout heart feels that peace will come out of discord and adversity, life out of death. Cold nights may chill the sap; a cruel "No" or "I forbid" may discourage the heart. The very fact that "Something is going on" proves that Advent is come, and that Christmas will come, too, and with it the birth of the New Man.

Another sign of the Becoming, another proof of Advent, is a peculiar melancholy which often takes possession of the heart, not allowing any rest and forbidding any satisfaction to be found in terrestrial things. It is the new life, already stirring. Sometimes it calls for "more light," "more light;" sometimes it is a desire for a reconciliation with "an unknown

something," or a direct plea for forgiveness of sin. Very often the Advent of Christmas shows itself in the heart as a deep and insatiable longing for Love, frequently associated with a terrible lonesomeness and despair. These are some of the most remarkable signs upon the rise of new life. Where none of them are found, there the hour is not yet come. The autobiographies of St. Augustine and J. J. Rousseau are good studies. Hamann, the *Magus*, has also vividly described the Advent of the Soul's new life, and so have most of the Mystics.

Almost all the Mystics describe the season immediately before Christmas as "the dark night," "Vastation," "the mystical night," "fear and trembling," "desolation," "utter withdrawal of God," etc., clearly enough indicating the climax of darkness before Advent.*

In fear and trembling, and in sacrifice (viz., shedding of blood), the Lord, the Soul, is born. Never was a child born without the shedding of blood. Never is soul born without the sacrifice of "the world, the flesh, and the devil." We cannot attain to a strong character without purity; nor can we work out a harmonious character without possessing these two qualities—strength and purity; nor can there be harmony except where there is manifoldness (copiousness). These four—Strength and Purity, Harmony and Copiousness—are the forms of a perfect character, and a perfect character is only another term for a matured soul. This perfectness cannot be attained except through death. The seed must die, that the new plant may grow. The soul must give its life, that it may have Life. On Easter morning the soul rises out of the grave. Easter is the symbol of Resurrection of the Sun, the Lord, and the Soul. From the time of Easter, the sun is in full control of the season; the killing night-frosts are scarce; the days are long and warm, and spring is in full sway.

Christmas and Easter feasts are found with all mature nations and recognized by all spiritual religions. Nature has marked these two epochs in life so strongly that the human

* See also the origin of Christmas and Easter in "New Light from the Great Pyramid," by Albert Ross Parsons, pp. 222 to 227.

instinct everywhere has craved for their expression, and fixed them in personal, ecclesiastical, social, and national life. Important as Christmas and Easter are to the soul, they are nevertheless not enough. The soul must not only be born and rise triumphantly out of the grave: it must ascend to heaven, to union with God.

If we celebrate Easter, we must also observe the feast of ascension, for the ascension of Jesus, the soul, is the finishing of the resurrection—the proof of it. The soul must rise, not only to Freedom, or Self-possession, but must ascend to union with God.

He who can discover in Nature the meaning of the Lord's resurrection will also see the idea of the ascension. The two depend upon each other. Nature abounds in types of resurrection. After every resurrection she also teaches a lesson in ascension. The sun is not only resurrected from the grave every morning, as the ancients thought, but he ascends high in the heavens in majesty and full control of the day. Is that not the perfection of character? Is not the ascension thus a pathfinder to union with God? All the Solar Heroes, the Christ included, ascended to heaven or consummated their resurrection.

The Easter event, the resurrection of the Christ, for inner reasons, could not have been a public act; it could only be witnessed after having been accomplished, and it was thus witnessed by women—typical of the affectionate element, to which the Saviour had addressed himself. The ascension took place in the presence of many, and was also seen by men, the intellectual and volitional element. The ascension thus becomes a type of the kingly office of the soul. He that is in union with God, or sits at God's right hand, is a king. The kingly office is administered largely through will and understanding.

* * * * * * * * *

Readers of this essay may agree with Heraclitus, Hegel, and the exposition of the mythological symbols corresponding to the Sun's daily and yearly course; but they may fail to see the direct application of the teachings to themselves, because they

do not see the identity of soul with Deity. For their benefit, let me give an exposition of the Vedanta psychology:

"My Âtman, or soul, cannot be a part of Brahman, because Brahman is without parts, being conditioned neither by time, nor space, nor causes. Neither can my Âtman be a different thing from Brahman, for Brahman is everything which we may experience by "returning from this variegated world to the deep recesses of our own self." As Brahman is unchangeable, our Âtman cannot be a metamorphosis of Brahman. My individual soul, Jîva-Âtman, must consequently be the Paramâtman fully and totally himself."

Thus far Çankara, the greatest commentator on the Vedanta, is in full accord with Plotinus and Schopenhauer. He goes further, however. If really, he says, our soul is Brahman himself, then all the attributes of Brahman are ours, *viz.*, all-pervasiveness, almightiness, eternity, etc. And that is true. All the godly qualities are hidden in us, as Çankara says, like fire in the wood. After our final deliverance they will appear.

The practical bearings of this teaching are very important. The divine fire is covered by Upâdhis, or the external man. The external man is a result of ignorance, sin, and misery—why, we know not. For the present it is enough to know that it must be our duty to rise out of these depressing forces and allow the divine life full sway. And we can do it. A crystal is not infected by the color painted over it.

We must have Christmases, Easters, and Ascensions. "Our ability is from God, who also gave us ability to be ministers of a new covenant."

# "BEING" AS DEFINED BY SUFISM.

BY PROFESSOR C. H. A. BJERREGAARD.

WHAT is our purpose in studying Nature? Shall we do it, as do many scientists, merely to collect rare and beautiful objects, that we may determine their place in our system and label them correctly? Powers of observation are good and their training is desirable, no doubt, but Nature's purpose is larger than that. "We ought to be learning the grand and solemn lessons that a Divine Mind is showing its wisdom in every leaf and pebble, and that a Divine Heart is expressing its love in every rain-drop and in every flower."

Putting anthropomorphic ideas aside, we may use Mind and Heart as terms for Being, and say we feel a Presence—

> "Whose dwelling is the light of setting suns,
> And the round ocean, and the living air,
> And the blue sky, and in the *Mind of Man*;"

a Presence which "rolls through all things" and makes "the whole world feel akin;" a Presence which, though incomprehensible, nevertheless "stares thee—in rock, bush, river—in the face;" a Presence which circulates "from link to link," and which is the "Soul of all the Worlds;" a Presence which is not vouchsafed to the poet alone, but to all who are full of that "deep love of Nature" which filled Agassiz; a Presence which fills us "with the joy of elevated thoughts," and so impresses us "with quietness and beauty," "that all which we behold is full of blessings," and indeed revealing a Mind and a Heart —the Being Supreme.

In these words Wordsworth has expressed himself exactly like a Sufi poet, and has shown us a sweet and romantic way to Being. Such a Path can only elevate and ennoble man. A

Persian proverb says apropos: "He needs no other rosary whose thread of life is strung with beads of Love and Thought." Love and thought, *i.e.*, heart and mind, will reach Being long before the dull intellect has begun to consider the question. Love and thought know that "the heavens declare the glory of God," that "day uttereth Speech unto day," and that "the night showeth Knowledge unto night." Heart and mind shall see that the "table of His bounty is spread far and near." With the mystics, they shall be "immersed in the ocean of vision" and behold "the form of His beauty."

These quotations are drawn from poets and prophets of Moslem and the Law, but they are Sufi in character. We might as well have found them in the *Gulshan I Raz*, or in the *Mesnevi*, or written by Attar. In one word they embody this sentence of the Desatir: [The world is] "like a radiation, which is not and cannot be separated from the sun of the substance of the almighty God." The same thought is also given in this Sufi anecdote:

> Nánác, the Persian, lay on the ground, absorbed in devotion, with his feet toward Mecca. A Moslem priest, seeing him, cried: "Base infidel! how dar'st thou turn thy feet toward the house of Allah?" Nánác answered: "And thou—turn them if thou canst toward any spot where the awful house of God is *not*."

The Sufi preacher tells us this story to prove that Nánác was the true worshipper, and he might have added, in perfect accord with his philosophy: "He is a man of high understanding and noble aspirations who recognizes the Divine in the smallest things of the world."

If we study Nature in such a spirit we are Sufis, and our philosophy has become religion. Being is the subject of both philosophy and religion. True philosophy, as John Scotus Erigena said, is true religion; and true religion is true philosophy. From such a point of view, Manu declared that "human intellect could repeat the work of creation." Certain it is that such a philosophy of Being makes us "associates of Heaven."

The Sufi philosophy of Being is also expressed in this par-

able, told by a sage fish to some fishes who wanted to know what water was:

> "O ye who seek to solve the knot!
> Ye live in God, yet know Him not.
> Ye sit upon the river's brink,
> Yet crave in vain a drop to drink.
> Ye dwell beside a countless store,
> Yet perish hungry at the door."

The key to all these Sufi words is this thought—that Nature is instinct with divine life; that there is an "impress of the Divine Father's face upon the atoms of His creation;" that Nature is no false similitude, nor crumbling and unstable and covered with the dust of ages, but a fabric firm and orderly, fresh and beautiful, standing to her ancient constitution and fulfilling the intentions of the Being who is the Soul thereof. More than that, Sufism sees in Nature a shadow of the coming regeneration, the perfect condition of things, which the human mind and heart long for. The Sufis are wiser than we. They keep constantly before their eyes the fact that Nature is "nothing" finished, but a constant Becoming (*nascor*, to be born), a Revelation of the self-unfolding and self-manifesting Being. Most Western students of Nature might follow this method; they would then be, as the Chinese Buddhists say, "like a man who takes a lighted torch into a dark house: the darkness is dissipated, and there is light."

Do not be misled by false notions. Sufism and its view of Being are thoroughly scientific. Every day the doctrine of correlation or transformation of forces is becoming more firmly settled. In that fact lies the promise of the ultimate universal establishment of the belief that there is but one primal, original force of which every other is but a modification. Or, to put it in the language of Boscovich's hypothesis, matter has no extension, being reduced to mathematical points serving as centres of forces.

Says Graham, in the "Transactions of the Bombay Literary Society" (Vol. I.): "Any person, or a person of any relig-

ion or sect, may be a Sufi. The mystery lies in this: a total disengagement of the mind from all temporal concerns and worldly pursuits; an entire throwing off not only of every superstition, doubt, or the like, but of worship, ceremonies, etc., laid down by any religion." Abu-Said-Abul-Chair, the reputed founder of Sufism, said, when asked what it was: "What you have in the head, give it up; what you have in the hand, throw it away; whatever may meet you, depart not from it." Dshunid, a Sufi Shaik, defined its aim to be: "To liberate the mind from the violence of the passions, to put off nature's claims, to extirpate human nature, to repress the sensual instinct, to acquire spiritual qualities, to be elevated through an understanding of wisdom, and to practise that which is good."

Sufism, then, is a philosophy and a religion of the heart. The Sufis call themselves "men of the heart," "men who look behind the veil," "interior men." They are God-intoxicated.

Speaking with the voice of the poet, Jallalladdin er Rumi, Nature (or Being) declares:

> "I am what is and is not. I am the Soul in All.
> I am the chain of living things, the ring that binds the worlds;
> Creation's ladder and the foot that mounts it but to fall.
> I am the brick, the mortar, the builder and his plan,
> The groundwork and the roof-tree, the building and its fall.
> I am the sickness and the leech, the bane and the antidote;
> I am the bitter and the sweet, the honey and the gall."

This is but poetic language for saying that Being is a unit —that but one force exists. Can we not readily read Conservation of Energy in these words?—

> "I am the whispering of the leaves, the booming of the wave;
> I am the morning's joyous gleam, the evening's darksome pall;
> I am the tongue and all it tells; Silence, I am, and thought;
> I am the sparkle in the flint, the gold-gleam in the ore,
> Breath in the flute, the soul in man; the preciousness in all."

What do these words mean? They describe to us the transformation in time and space of Being. Being in the garb

of Nature is continually "dying," as we call it, only to live again. Between these two, Death and Life, Being assumes innumerable different forms, remaining, however, essentially the same. Death is to Nature a condition of existence as much as Life is. Either of them, and all that lies between them, are only transformations of one and the same power. Behind these transformations Nature hides her secrets of growth, preparatory for other and higher degrees of existence. When she has completed one round of life, she leaps to another; but in all her transmutations "she seeks herself, she conserves her own energy," which proves that her essence is Being.

Thoughts like these lay hidden in the verses of the Sufi poet above quoted. He threw his whole personality into his study, his philosophy, his religion; hence his vision. We must, according to him, become one with Nature if we will penetrate to Being. We must be strong, for Nature accepts no half-hearted lover. But only the pure are strong.

Every Sufi is a lover, the Deity is the Beloved, and everything in the world is a type of the beauty and power of the Beloved. Jallal said: "They [the Sufis] are full of desire, but not of carnal affection; they circulate the cup, but no material goblet. All things are spiritual, all is mystery within mystery." Jami exclaims, addressing the Deity:

"Sometimes the wine, sometimes the cup, we call Thee!
Sometimes the lure, sometimes the net, we call Thee!
Except Thy Name, there is not a letter on the tablet of the universe:
Say, by what name shall we call Thee?"

Nizami explains the Sufi mystical language in the same way, and in Hafiz it "runs riot." The relationship between the soul and the Deity is by him interpreted in the most sensual language. Hafiz may find an excuse in the words of the *Mesnevi*, which book has been called the Koran of Sufism, and which declares: "They who see God are ever rapt in ecstasy;" still, the more sober Sufis express themselves like Attar, thus:

"Soul of the soul! Neither thought nor reason comprehend Thy essence, and no one knows Thy attributes. Souls have no idea of Thy Being. The

prophets themselves sink into dust before Thee. Although intellect exists by Thee, has it ever found the path of Thy existence? *Thou art the interior and the exterior of the soul.*"

Hafiz had a parallel in the famous widow Rabia, who is reported as having said: "An interior wound consumes my heart; it can only be cured by communion with a friend—Being. I shall remain sick till the day of judgment, when I shall reach my end." She refused a marriage proposal by the following: "My being has for a long time been in marital communion. I therefore say that my ego is long ago lost to itself and arisen in Him—Being. I am entirely in Him. I am He. He who would ask me for a bride must not ask me, but Him."

This statement has two interesting points. The first is that about communion with Being. The Sufi Being is so personal and ever near the devotee that communion takes place. Not only does the believer rise to Being, but Being descends and "warms the human heart." Even if we leave out the sensuous imagery, enough remains to show that the Sufi Being is not a blind force, but the living Personal. The other point is Rabia's declaration: "I am He." The secret of this is that Rabia has done away with the controlling power of the phenomenal self. When a Sufi "takes the eternal side," then "the other" (or Not-Being) is annihilated, and nothing is left but Being. Hence he can say, with Munsoor Halaj: "I am the Truth."

That the Being of Sufism is personal may appear from the words of Rabia, reported by Feri'd Eddin Attar: "Deep longing after God has taken possession of me! I yearn for God. True, Thou art both earth and stone, but I yearn to behold Thee —Thyself." Once Rabia was questioned concerning the cause of an illness, and she replied: "I allowed myself to think of the delights of paradise, therefore my Lord has punished me." The words of the lamented Professor E. H. Palmer are apropos here:

"Steering a mid-course between the pantheism of India on one hand, and the deism of the Koran on the other, the Sufi's cult is the religion of beauty, where heavenly perfection is considered under the imperfect type of earthly

loveliness. Their principal writers are the lyric poets, whose aim is to elevate mankind to the contemplation of spiritual things, through the medium of their most impressionable feelings."

Benevolence is a term synonymous to the Divine, and to perfect Truth, and to perfect Beauty. These three terms are the best expressions we have of the Divine, they say. That only is true love which we give to "Him who is True Love." All other love is illusory. Nature mirrors Being, or the Beloved One, who from Eternity to Eternity is occupied in bestowing happiness. He is ever giving happiness, but men can receive it only when they perform their part of the "primal covenant."

Nothing is pure and has absolute existence excepting *Mind*, or *Spirit*. Even in "this our forlorn state," and in our estrangement from the Beloved, we retain the idea of heavenly beauty and a recollection of our "primal vows." Sweet music, fragrant flowers, and ecstatic states refresh our memory and touch our affections and stimulate us to long for the "Absent One."

The Derwishes, or Sufi monks, say: "We do not desire Heaven, nor do we fear Hell—they are no more than allegories." The Sufis as a rule deny Evil, saying: "Good is all that proceedeth from God":

> "The Writer of our destiny is a fair Writer.
> Never wrote He that which was bad."

The Sufis teach that Being includes all *actual* being, good and evil, and is the First Cause, Ground, and Source of all phenomena. But though Being is the source of all phenomena, these are Not-Being—only a mirror of Being, deriving all the existence they have from Being. They believe that man differs infinitely in degree, but not in kind, from the Divine Spirit, and that he is a particle of the Supreme Being and will finally be absorbed in It. Man is also a Microcosm, or an epitome of this universe; he is its soul. Other creatures reflect some of the attributes of Being, but man reflects all. By introspection

we can see this to be true. But man is also in Not-Being, or the phenomenal. This fact of man being also in the phenomenal is the cause of his needing regeneration. Regeneration is effected by means of meditation and asceticism.

In Sufism are four stages, which must be passed before man's corporeal veil can be removed and his emancipated soul be mixed with the glorious essence, Being, whence it has been separated but not divided. The detail of the Sufi teachings on this subject do not belong here, and must be passed by.

Sufism has of course not escaped the charge of being called Pantheism. One thing, however, is certain: it is not the Pantheism which, in the words of Bossuet, "makes everything God except God himself." The Sufis simply see the irresistible, divine impulse everywhere; they perceive the "Subtile Being" immanent and ever working in Its creatures, and they revere the "fulness of life," the sum of all existence.

Being in Sufism is not a blind cause, but the Lord, who says: "Do not I fill heaven and earth?" The fear of that Lord is their wisdom. Their Scriptures recognize the idea of LIFE as actuating all things. Their view is therefore an En-pantheism, a God Immanence. They have spiritualized the Allah of the Koran; spiritualized Him as Being, the One, Necessity, the Only Reality, Truth, etc.

Sufism is really Mohammedan Theosophy. Its chief centre is Persia, but many Sufis are found in Egypt. It is difficult to state definitely who was the founder of Sufism. Like Neo-Platonism and most forms of Mysticism, its principles are inherent in man. Derwishes are Sufi initiates and prophets. The word Sufi is derived from the Arabic word *süf*, wool, in allusion to the dress adopted by the Derwishes.

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# THE RELIGIOUS TRAINING OF CHILDREN.

*OUR HUMAN WORLD.*

BY ABBY MORTON DIAZ.

(*Fourth Article.*)

A BUILDER builds in accordance with the plan of the architect. *We* are world-builders, building this human world. The plan of the Divine Architect is revealed to us in the methods of the visible universe. "The invisible things are understood by the things that are made." This understanding is of the utmost importance in our religious training. For are not the children of this generation to be the builders of this human world? And must they not build by the Divine plan? Such training becomes imperative, when we consider that, whatever the requirements of special beliefs—Hebrew, Christian, Mohammedan, Hindoo, Persian, or Egyptian—as all believers are natives of the universe, none can free themselves from the laws of the universe.

It will now be shown that to work strictly by these laws would develop the whole nature of the human being, including the spiritual, which, as supreme over the lower, is the true basis of all child-training.

The most obvious law of the universe is that of Life. From the most infinitesimal atom to the highest human intelligence there is no vacuum—Life, Life everywhere! And what is it to *live?* The answer has weighty issues. To live is *individually to fulfil the purposes of existence.* How shall these be known? By observation. Lead the child to observe that a vine is created to creep and cling; an apple-tree to grow into its proper shape, put forth leaves, bloom, and bear fruit; a bird to fly and to sing. Observing human beings, we see that they are created to

think, to know, to reason, to understand, to love, to will. Their possibilities are in the way of character, genius, talent, artistic expression, constructive skill. They are heart, mind, and soul possibilities, added to or working through the physical. Life, for human beings, means these possibilities made actual.

Illustrating by the birds, let the child perceive that, were a net thrown over a flock of them, they might step around and pick up crumbs and worms, but would not *live*, as birds. Illustrating by the tree, show that if the growth be unshapely, or its leaves and bloom scanty, or its fruit imperfect, it does not fully *live*, because the pattern, or plan, divinely inscribed in its heart is not fully shown forth. Consider the lilies, how they grow. The lily has its pattern, and the materials are given it. Its *life* is to work up these materials into a full expression of the pattern. Just so far as any of the pattern is dropped, there is life-failure. It would follow quite naturally to say the same of human beings, and thus put the child under the same obligation—to make actual his highest possibilities in the way of character, of conduct, and of useful service.

This gives him an exalted standard, but according to the Law of Life no lower can be presented; nor need he be at loss concerning its obligations, for these will be indicated by the *Inner Voice* already recognized by him as guide and authority. How could we do better by the child, either for himself or as a future builder of our human world, than cause him to live and work by the Divine Laws as these are revealed both within and without?

As a help in bringing him under conscious obligation to live fully and entirely the law of his being, ask: What if the culturist were satisfied with stunted growths, scanty bloom, or imperfect fruit? What if an artist were content to produce low-grade pictures, perhaps even debasing ones, when his divinely given powers would enable him to make his art an uplifting influence, as well as a joy and a blessing? What if a divinely gifted singer should introduce false notes, or be satisfied with anything less than perfect accord? Or if a farm laborer

were purposely and contentedly to sow partly unfruitful seeds? Or if a builder should use defective materials?

Children take in from illustrations more than from maxims and counsel; and simple lessons of this kind can be extended in all directions, for *to the religion of doing our best* there is neither high nor low, great nor small, any more than for the sunlight which touches impartially the mountain-sides and the least little sand-grains in the lowlands. So of emotional religion. It can stir equally the hearts of the exalted and the lowly. This to be preached, prayed, and sung? Yes, surely, if with the understanding; for thus it works for heavenliness. But unless by these acts it shall be made to touch and glorify every thought, word, and deed, then are the preaching, praying, and singing in vain.

Brought into daily life, the obligation of doing his best would be shown by the child in his way of learning his lessons and of writing his compositions, in his intercourse with schoolmates, and in his conduct in the home. Guided by the Inner Voice—the Voice of God—he could never manifest untruth, nor hatred, nor greed, nor dishonor, nor unkindness. Inspired with the idea of excellence, he would be eager for the development of his highest powers.

But mark here—not for himself alone. Life is service. Our orchard illustration must show him that, while the apple-tree's religion is to work out the Divine plan by making itself a perfect apple-tree, yet by this full development it is made to serve the common good. It becomes a pleasing feature in the landscape; it shelters from the heat; it provides a nesting-place for the birds; it clothes itself with verdure grateful to the eye; it affords us the beauty of its bloom and the enjoyment of its fruit; the leaves fall and enrich the earth, and even its wood is made to serve. Becoming more and more familiar with the Divine Omnipresence as manifested in the lower world, he would see that all things were giving forth of their best; that the rule is to take in and give out. Think of the practical benefit to this world of ours, were every child to grow up with the conviction that Life means the fullest possible development

of our own powers for good and for use, and to make this development helpful to any who may need such service!

This obligation of living out the divinity within was declared nearly two thousand years ago, by a pagan slave, Epictetus:

"You carry about a God with you, poor wretch, and know nothing of it. . . . It is within yourself that you carry him, and you do not observe that you profane him with impure thoughts and unclean actions. . . . When God himself is within you, are you not ashamed to think and act thus? . . . Why, then, are we afraid when we send a young man into active life? . . . Knows he not the God within him? Knows he not in what company he goes?

"If you were a statue of Phidias . . . you would remember both yourself and the artist, . . . would endeavor to be in no way unworthy of him who formed you, nor of yourself. And are you now careless . . . when you are the workmanship of Zeus himself? And yet what work of any artist has conveyed into its structure those very faculties which are shown in shaping it? . . . The Minerva of Phidias, when its hand is once extended, remains in that attitude forever. But the works of God are endowed with motion, breath, the powers of use and judgment. Being then the work of such an artist, will you dishonor him? . . . He has delivered yourself to your care and says . . . preserve this person for me. And will you not?"

Epictetus enforces also the idea of this paper—that individual existence is fully accomplished only when "each fulfils the whole purpose of its creation."

Here, again, teach by object-lessons. Show that use strengthens, and disuse weakens. Fishes in dark caves lose the faculty of sight. A blacksmith's arm strengthens by use. So of the muscular powers of the trained rower, dancer, runner, and the professional athlete. So of our powers of mind, heart, soul, spirit. These, too, will enlarge and strengthen by use. They are just as natural to us as the so-called bodily powers, and, by familiarity gained from practice, we should use them as naturally as we move hand or foot.

We come now to a matter of paramount concern. Our song-bird and other illustrations of death, previously mentioned, are supposed to have shown the child that all manifested life

becomes such by virtue of the One Omnipresent Life-Source at the back. We must now explain that the lower creations seem thus to exist without knowing that they do so; but for human beings, having the power of thought, also of choice, something more is required, namely, *recognition.* The Divine Indwelling must be recognized as our life, help, strength, intelligence.

In this connection we can bring in many Bible sayings, valuable because the utterances of human beings as they became conscious of this inward sustaining. "Valuable" is too tame a word. They are of unspeakable worth in giving us a recognition of our Divine Sufficiency. Suppose a company of people far from any known supplies, surrounded with dangers, weakening for lack of nourishment, knowing not which way to turn, dejected, all hope lost, trembling with fear—suppose they hear voices calling thus: "Help and defence and guidance are close about you; also stores of everything needful for sustenance. There is nothing to fear. All is free, if you will apply for it! We know!" How quickly would their lamentations be changed to shouts of joy! Those utterances would have been to them of priceless value for this reason: they gave knowledge of the resources so much needed.

Now, in the whole universe, as known to us, the spiritual experiences of human beings are our only warrant for a belief in the unseen Supply and a dependence thereon. In all the known universe Man is in closest touch with the Divine. Mankind was before books, and every uplifting and sustaining book-utterance was first a human experience.

The *voices calling* in the Psalms give their testimony under every possible simile. The Ruling Power within, or Lord, is declared a very present help, a refuge, a shelter from heat, a fountain of life, a house of defence, a treasure, a rock, a guide, light, deliverance, shield, strength, salvation, health. "The Lord is the strength of my life. Of whom shall I be afraid?" "Power belongeth unto God." "Which holdeth my soul in life." The joy and exhilaration of this inward sustaining break forth into song. "I will sing! Awake up, my Glory! Awake, psaltery and harp! Make a joyful noise! Clap your

hands, all ye people! Sing, all the earth!" And to think that the Source of all this support and exhilaration is not away off at a distance, but is within ourselves, as spiritual beings, existing from and of Infinite Spirit whose kingdom, or reign, is within! God is our sufficiency. "Know ye not that ye are the temples of the *living* God?"

Somewhere, at some time, the support and inspiration of the Inner Life have been thus felt and declared by human beings. What was possible for them is possible for us. But besides recognition there is one other condition. First, recognition; next, *claiming*. "Seek." "Knock." "Believe." Appropriate.

These sayings and the preceding ones have been repeated so many times they seem like platitudes. Why? Because they have been so understood. They are not supposed to mean what they declare. Indeed, the prevailing understanding is just the other way. To assert that they do mean what they say is to incur derision. People in general, even the most devoutly religious, speak of strength as being their own; as if they held in their own right just a limited amount and must be sparing of it; or as if they were their own sufficiency. These inadequate conceptions are largely owing to the *infidelity* of religious teachers. After reading to us these precious experiences of human beings just like ourselves; telling us that we have an infinite sufficiency to draw from; that Omnipotent Life manifests directly through ourselves; that we are builded together for a habitation of God; that God works in us to *will*, and also to *do;* that we are of Divine parentage, hence inheritors therefrom—then we are told that we are weak and vile! Is not this a libel on the Divine Indwelling? If by direct inheritance we have Divine qualities, why all this talk of poor, weak, vile human nature? We do not know what human nature really is. It has never yet been freed from the restrictions upon it which have come from trying to build the human world on principles directly opposed to those of the Divine Plan. Suppose a gardener were to have growing an unknown plant, and that the conditions of soil, warmth, and moisture were unfavorable.

When this plant should arrive at maturity of bloom and fruitage, would he have just ideas of its nature and qualities? The conditions for developing the highest human possibilities have never been favorable.

It is not right to give children a belief in human weakness. *Such belief is weakening.* When the good kind of people yield to temptation their wrong-doing is excused on the ground of the weakness of human nature. This makes a comfortable bed for sinners, but we should not keep such a bed nicely made up for them. They have no right to it. Making them comfortable endangers the community and harms themselves.

Whatever standard we hold up draws all men unto it. Then hold not up weakness as a standard. How dare we do this in face of the assertion that Omnipotence is working in all, and through all? For if we do have human weakness we have also Divine strength, and will any dare say that human weakness rules over Divine strength?

In ancient writings there is frequent mention of a "Lost Word" which would work miraculously for health and for power over material conditions. This Word may never be found, but we have a word which, if applied to many of the scriptural assertions, would work wonders. The word is *therefore.* Our sufficiency is of God; *therefore* we have supply for all needs. The Lord is my strength; *therefore* I have strength for every duty. We are the habitation of God; *therefore* no plague can come nigh.

We do not begin to comprehend the mighty import of this word. Bring to mind all the declarations of the Divine Indwelling and working, and of ourselves as living from this infinitude; add to each a *therefore,* and think what it would imply for us of health, strength, goodness, wisdom, and freedom from fleshly limitations!

As the child advances in years, all the time becoming more and more familiar with the Inner Life,-it will be more and more easy for him to "trust at all time" that he can draw inwardly for power to resist temptation, and for the performance of all duties; and he could really much better understand this drawing from

within, than from a Being throned afar and working down upon him in some mysterious way. He can be shown that entering into our closet, as enjoined by the Great Teacher, means just this turning inward to our spiritual nature, where we are closest with the Divine. Are we not told to turn to the Lord and live? and that to know God aright is life eternal? What pity that such knowledge has been so hedged about with mystery! The highest is ever the simplest. Sunshine is the Life Eternal of the earth, yet all the little mosslings understand sunshine.

We have scarcely begun to be conscious of our full powers. Our recognition of them should increase day by day, and with recognition would come use, and with practice a readier use. Thus doing our best is not doing our level best, but our progressive best. Truly it doth not appear what we shall be when all people give up their infidelity and renounce their "weakness," and turn within from the material to the spiritual. By proper training all children can be made to grow up with their highest fully developed, and become consciously filled with the fulness of God, and shed abroad this fulness as they live their daily lives. Then indeed shall be seen a human world built according to the Principles of the Divine Architect.

One of these, the Law of Life, has been herein briefly presented. We will next consider this Law as working through the two other grand laws of the Universe—Individuality and Oneness; and will show that our present world-building is by no means in accordance with these Laws. It is important that all child trainers perceive the requirements of the Divine Plan.

# THE HIGHER CIVILIZATION *VS.* FLESH DIET.

BY R. G. ABBOTT.

A CONSCIENTIOUS investigation into the effects of diet upon the imagination and the physique will reveal many hitherto unfamiliar or unacknowledged facts which may be provocative of thought. Does the higher civilization justify man in the slaughter of sentient animals for food? or is this survival of cannibalism an hereditary habit even now on the wane; a habit which must vanish ere man's psychical nature can emerge from its present rudimentary condition into the full glory of its spiritual possibilities?

To those whose *beau ideal* is the man of blood and carnage, and whose loftiest aspiration lies along the lines of gladiatorial prowess, there is little to be said. If Achilles was fed upon the hearts of lions to give him savage courage in battle, it is still possible to his nineteenth-century idolaters to imitate his example. But to those who have other ambitions than fighting, who desire to live in the fore-brain rather than the back-brain, the following suggestions are addressed:

Beginning with primitive man in North Africa, we find that he led a nomadic existence, feeding upon the products of the chase and his flocks and herds. He was unstable and half-civilized. After conquering the Nile valley he tilled the ground, and drew his sustenance from millet, dates, and vegetables; and upon the latter diet Egypt attained her highest civilization—a precedent which may be traced in the history of other peoples.

The lion is spasmodic and nervous in his savage strength. The ox and horse work serenely and steadily without the exhaustion that requires heavy sleep for recuperation. The labor of the world has always been done by those nourished on cere-

als, fruits, and vegetables. In the animal world the herbivora are more gentle and less treacherous than the carnivora. The Indian, on his diet of half-raw flesh, was equal to a ferocious dash upon his enemies or his game, but had no capacity for calm industrial pursuits and very little intellect. His cruel, revengeful traits were largely the result of his continual chase and murder of animals and of his enemies, and were perfectly in keeping with his gory diet. This diet also made him a ready prey to alcoholic inebriety. There is an unfailing sympathy between the butcher-shop and the liquor-shop. Seamen and others living upon salted meats are especially prone to alcoholic thirst. The coarse and heavy joint craves a thorough washing down with ale or other more inebriating and fiery beverage, and the taste for and enjoyment of pure fresh water is to a great degree lost. Meat-eaters are noticeably attacked with a sinking at the pit of the stomach, a "goneness" if meals are not promptly served, and have a strong tendency to eat and drink between times from which those who live upon cereals are free.

Scientific experiment has at last proved that alcoholic stimulants are totally unnecessary even in the coldest latitudes, and that, moreover, greater endurance is possible without them. The same fact applies to meat-eating in the regions of the North; and it is fallacious to suppose that life cannot be well and comfortably sustained on vegetable fats, sugars, and starches, without resorting to whale-oil tea or polar-bear steaks. The brutalizing effect of an exclusively animal diet is almost as great as a too free indulgence in alcohol. Each obscures the moral perceptions and is a hindrance to mental progress, to spiritual development, and to a sympathetic comprehension of the nature and rights of our inarticulate brethren in feathers and fur.

Many of the loftiest characters in history have been singularly delicate and refined eaters. Sir Isaac Newton is instanced as an example of an English intellectual giant who was a vegetarian in practice. An investigation into the private habits of the men and women of all nations who have excelled

in both intellectual and psychical pursuits and endowments will reveal an astonishing number who have refused the heavy meats and drinks popularly supposed to be the daily nourishment of all their countrymen, and who have partaken instead of food that was almost as simple and abstemious as that of the ancient prophet, Daniel.

It is said that about the period of the reign of Henry VIII. the regular breakfast of the queen's maid of honor was a gallon of ale and a chine of beef. To-day a maid of honor with such an appetite would be ostracized from almost any court in Europe. The days of the unæsthetic barbecue are over, with the presentation at table of huge wild boars and other animal carcasses in their natural hair or feathers. To-day those nauseating spectacles do not appear upon the tables of refined persons. Instead, there are dainty ices, patisserie, mounds of luscious fruits, salads, and other articles, arranged with reference to a color theme. A yearly advance in æsthetic dining may be noted by a careful observer. While flesh-food unhappily still plays a very important rôle in the regimen of the world, it is more daintily served, being often disguised or combined with vegetables, so that one may not be reminded that he is eating a slain animal. Also, the preponderance of fruits, vegetables, cereals, sweets, and ices increases continually; and thus the time may speedily arrive when the cannibalistic item of flesh will disappear from the *menu* without remonstrance from any *fin de siècle* humanitarian.

For the artificial, sedentary, indoors existence of the present time, flesh-food is positively harmful. It is inflammatory and stimulating, and is the cause of many disorders—especially when in combination with other fats and sweets. Cholera is said to be fatally epidemic among flesh-eaters, rather than among vegetarians. All meats are liable to produce cancerous and tuberculous maladies in their consumers. It is a well-understood matter in stock-yard practice that all carcasses must be judiciously operated upon to remove the traces of lumpy-jaw and other sores, before they are given out for retail distribution. The boasted inspection is a farce that strangely survives

the many harrowing exposures to which its methods have been subjected. The suffering, overcrowding, and thirst to which the animals are liable in transportation, in addition to an affrighted death, render them feverishly unfit for the making of clear and wholesome tissue. A cereal and vegetable diet, on the other hand, is free from inflammatory tendencies. It relieves scrofulous, cancerous, and tuberculous symptoms. It maintains a clear brain, calm blood, and an ability for continuous, steady labor, with a decrease in nervous excitability and strain.

It is unfortunate that the impoverished white flour of commerce has superseded the whole-wheat, corn, or rye flour in the nation's bread. According to Liebig's experiment, a dog will die in forty days on the former, but will remain well and unharmed on the latter. Whole-meal bread contains sixty per cent. more phosphates and salts than meat, and two hundred per cent. more than white bread. It is therefore imperative that a demand be made for a perfect entire-wheat flour which shall be literally the staff of life, and that the broken white reed, which has temporarily usurped its throne, be banished. Then will the nerves, the teeth, and the general integrity of the national body be maintained, and a finer psychical and physical organism be transmitted to the unborn than upon the present diet of gross and sensual meat and impoverished white bread. Satisfactory experiments have been made with banana flour; vegetable fats are replacing lards made from swine; and it may be confidently asserted that the only food limitations of the vegetable kingdom are those imposed by man's present ignorance and his slothful content with the old murderous methods of obtaining nourishment.

A well-known but persistently ignored argument against stock-raising in overcrowded countries is its lack of economy. Supposing two and one-half acres of grazing land will support one man upon mutton for one year: the same amount of land employed in wheat growth will support sixteen men for an equal length of time. One acre of good land may produce 180 pounds of flesh-food, but it will yield 1,800 pounds of wheat.

An English experiment has shown that a penny-worth of whole-meal bread contains more nourishment than a shilling's worth of oysters.

But it may be objected that athletes always train on a meat diet. In reply it is admitted that any regular and restricted regimen is better than the indiscriminate confusion of all kinds of fats, acids, sweets, and made dishes which are too often seen at the tables of the well-to-do classes; but, on the other hand, it is asserted that a judicious training without flesh food produces still better results. A report was recently read of a long walking contest, occurring last year in Germany, where both the first and second prizes were awarded to vegetarians—those trained on meat being more than twenty hours behind them, and some of the latter having succumbed to exhaustion. Japan boasts a champion wrestler who has lived exclusively on rice. Sound and serene muscle and nerve are required for the winning of a prolonged race, and they are more surely forthcoming by a recourse to the vegetable kingdom for nourishment than to the mutilated and putrefying corpses of animals. The lion could never compete with the cow at the plough or at any continued labor, and the tiger would have to become a vegetarian before he would equal the horse as a draught animal.

By putting animals upon an unaccustomed diet their original propensities may be changed or even reversed. Spallanzani brought up an eagle on bread and milk, and fed a dove on raw beef, with curious results. The domestic dog and cat become far more intelligent, civilized, and affectionate by being fed daintily on refined morsels and by eliminating raw meat from their daily allowance of food.

The scathing arraignment of the so-called Christian world by the people of the Orient, at the late Parliament of Religions, was a terrible humiliation to the humanitarians of America. Mr. Dharmapala, of Ceylon, said:

"Your great slaughter-houses are a curse and a shame to civilization. We do not want any such Christianity in Ceylon, Burmah, Japan, or China. Buddhism had its missionaries before Christianity was preached. It conquered all Asia and made the Mongolians mild. Buddhist priests did not go

with a Bible in one hand and a rum-bottle in the other, but they went full of compassion and sympathy."

A Brahman said:

"So long as Christians make believe that the eating of animal flesh is a preparatory course to be gone through with before baptism, so long you will have a stumbling-block in the way of the evangelization of India."

One strong argument against flesh-eating and the breeding of animals for the sole purpose of gratifying an unnecessary and ravenous appetite is the maintenance of an enormous corps of butchers and slaughterers to do the bloody work of death. These men are parents, and in addition to the debasing influence of daily murder and blood-letting upon their own characters and those with whom they come in daily contact, there is the pre-natal influence upon the minds of their offspring—an influence for which we who maintain the butcher-shops must not hold ourselves guiltless. The topic is a most sad and painful one for the philanthropist, the religionist, or the student of hereditary taints and transmitted tendencies throughout the generations of the future.

Why delay the approach of the millennium for the gratification of an unnecessary whim of appetite—a survival of a barbaric custom descended to us from remote primitive ancestors? We should be unwilling to nourish our poor bodies at the expense of so much murder of sentient animal comrades, and the degradation of their human butchers, while the gardens of the wide world lie at our feet, from which we may with gentle hands select innumerable and delicious foods from the ripened yield of cereals, fruits, and vegetables—an æsthetic and beautiful offering from the full breast of mother earth.

# THE BRAIN'S GLEBE.

BY HUDOR GENONE.

IN colonial times, when a settlement was made in some parts of this country, the first thing done was to survey a broad tract of the most fertile and arable land for the use and support of the church and its pastor. In those early days these pastors were by no means useless members of society. They were generally the most enterprising of the colonists, and were men of principle, even if that principle was a contracted one. Although their narrow minds sought liberty only to snap different manacles on thought, yet with them came a little enlargement of freedom; and by their efforts, mostly unconscious though they were, mankind crept onward a trifle nearer to the light.

They were not only leaders, but also teachers; and some did not scorn to eke out their pastors' pittance, following in the intervals of their ministerial vocation certain humble trades, as cordwaining, blacksmithing, and the like. In most instances they fully earned their right to the revenues, such as they were, of the glebe lands.

Now this idea of providing an exclusive and productive glebe for the support of the church did not originate during our colonial period; but, in some form or other, it crops up everywhere along the chronological eras of the ecclesiastical system. It is found in all the formations. Like some other things, wise at first from practical necessity, rooted in the conservatism of usage, this custom continued to prevail long after the occasion demanded.

In time, however, as education became more diffused, and towns grew, and questions of real estate became involved, the people took the matter out of the hands of the clergy, appointed

secular trustees of the glebes, and eventually extinguished the titles of the church therein.

So much for that special kind of glebe. But how many other sorts yet remain, survivals, many of them (like the *os coccyx* of the ape's tail), of an organ once of much utility, but now become valueless?

Glebes of custom yet exist in supposed necessity of tithes, taxes, or voluntary contributions for an ecclesiastical corporation. But some say that, as the world is constituted, incorporation of ecclesiastical bodies and the safeguards and guarantees of law are essential to the preservation and protection of vested rights and to immunity from unseemly contention. Imagine the irony of civilization! Vested rights of a Christian brotherhood; unseemly contention in the church founded by Jesus; a system of bondage in support of the ostensible cause of the liberty wherewith Christ made men free!

But the people of the churches—the very ones who claim to be most godly — say that they are human, that the church must be supported. They try voluntary offerings; these fail. Then they offer bounties—try fairs, sociables, the envelope system, and what not. When these do not suffice, as is commonly the case, they try a conscription; that is, go back to pew-rents. Think of that! In the church whose divine mission it is to preach the word of truth without money or price!

Then there is that glebe which forces itself so constantly upon our attention—the glebe of exemption from taxation. Chaplains in Congress and the army and navy; prayers in all our legislatures; test oaths in our courts; and on some of our depreciated coins, "In God we trust—one dollar." Such are some of our glebes. An energetic and industrious man could make a catalogue almost as long as Groombridge's.

But there is one to which I desire more especially to call attention—the glebe of the brain; to that portion of our faculties colonized long ago by intellect, but set apart and appropriated to the exclusive use, and ever since held most tenaciously for the support, maintenance, and domination, of the theological system. A good map of this colony may be readily procured.

It is a fine, arable region, capable of the highest cultivation, and sure to yield extraordinary returns if tilled in accordance with the most approved modern methods.

The church as an organization, whether Catholic, or Protestant in all the varieties of protest, is to-day, in one way or another, holding stoutly to its claim to this fine portion of our common character: the finest and pleasantest by far—that which is known as the region of the moral sentiments, conscientiousness, veneration, hope, spirituality, benevolence, etc. —demanding as a right, not less arrogantly than she did a thousand years ago, that we all acknowledge her paramount authority, her divine claim to the perpetuation of exclusive privilege, and yield implicitly to her power.

Not only does the church demand exemptions; not only does she impose burdens; but, having absolute control over the best portion of our common heritage, she obstinately refuses to till her broad domain according to scientific processes, and resents with amazing audacity proffers of gratuitous assistance from those who have her best good most at heart. The attitude of theology is the arrogance of a moral despotism as intolerable as any of those regal usurpations which in the past have driven men to revolution. By virtue of inherited exigencies, of the needs of other men in other days, it has become possessed of powers no longer essential or desirable. The divine right of churchcraft must go into limbo with the divine right of kingcraft.

Theology is superstition; all are full of it; none are exempt from it. But religion, the region of the brain's glebe, is, like the others (only a little more fertile), a region of science. As the mathematician knows the relations of quantity, as the chemist knows chemistry, the astronomer the stars, the botanist plants, the zoölogist animals, and the biologist life—in precisely a similar manner may we know the principles and (more or less) the facts in that better and grander and holier domain of religion.

Science is known truth. The scientist must have implicit faith in his principles and the wisdom to assimilate his knowl-

edge. Principles are eternal, but facts are infinite. Religion is the science of the relations of man to the Eternal Principle—to God. Politics, economics, ethics—these are some of its industrial arts. Yet how difficult it is for even the most acute minds to dissever the religious faculty from the emotions; to eliminate the phantom, to exorcise the spectral shapes, which in times past were the sole dependence of the devout, and are even now the main reliance as authority for devotion! It is difficult, as yet almost impossible, to believe that religion may be as truly and exactly scientific as any science.

It is evident that in all domains of physics the inductive method—that which demands facts as a basis, and which finally arrives at an hypothesis more or less plausible—is the only one upon which we may rely with any expectation of an approach to accuracy. How has it been in mental science, in logic in all its forms of statement? Has not the very word "metaphysics" taken on a meaning so debased as to prevent welcome in any hospitable mind?

Is it better with that civil and courteous sort, philosophy? Has the philosopher of any age, even this highly trained modern era, done better than the crude guesser in formulating a theory of things, an hypothesis which shall be not for a day but for all time? Evidently the inductive method of reasoning has failed to give us anything that can be called an hypothesis. From the eocene of thought till now, it has been nothing but guesses. In the region of pure thought the inductive process has been the direst of delusions, its results the most dismal of failures.

Truth ought to come as progeny come—naturally. But monstrous superstitions, nurtured by prejudice and fear, abnormally conceived in the brain's Fallopian tubes, have grown there by a hideous ectopic gestation, to be delivered only by a Cæsarean operation.

In the region of religion we have been all too used to searching for an hypothesis. We have found, as we think, innumerable facts, and philosophy has devoted itself to the endeavor, as foolish as it is futile, to construct out of these, numberless

as number itself, a grand synthesis of science. To reconcile science and religion has heretofore been a failure. Many have tried; none have achieved it. In the popular mind the two stand as wide apart as ever in the history of the world. They stand apart because science is known truth, and religion has never been anything but felt truth. The attempt to translate feeling into terms of tongue has frozen the warm springs of the heart into icy creeds. A creed is the literal translation of the soul's language, that mysterious tongue whose idiom cannot be adequately interpreted. A creed is the condensation of the warmth of feeling on the cool heights of intellect.

The regular figures of geometry have their equations—the circle, ellipse, parabola, hyperbola. The catenary, the trajectory, and others have their algebraic equivalents. But who can formulate an equation for the curve of beauty? Accuracy is better than beauty, though beauty may be the noblest form of accuracy. With such thoughts continually dominant, the thinker seems hopeless and content to take authority for truth and to sit with folded hands in a perpetual lethargy.

Among children and savages art is incomprehensible. To attract the immature their pictures must be daubs of gaudy hues—brazen yellows, flaunting reds, blazoned blues, bold, black shadows. They cannot understand an effect of causation, but they do understand *hell.*

Science is content with its inductions; theology is satisfied with its lethargy because the great art of religion, that religion in which the fool cannot err, is too beautiful for the savage. Soft sepias, melting grays, neutral tints, lit up and touched with color such as Nature, never posing for effect, robes herself in—these are devoid of meaning to the untutored mind.

With it all, either from ignorance or fear of popular clamor —of being thought atheistic—the greatest of modern thinkers have held tenaciously to some form of deistical romanticism, even when inconsistently and illogically discarding the anthropomorphic God. Darwin apologizes for the conclusions of his "Origin of Species," and placates the bigoted British public by asking if they think he belittled God by having proved evolu-

tion. Sir William Hamilton says: "A wonderful revelation inspires us with a belief in the unconditioned." Mr. Mansel tells us that "the constitution of our minds compels belief in an Infinite Being." Herbert Spencer declares: "In the very assertion that all knowledge is relative is involved the assertion of the non-relative;" and states that "there is an infinite and eternal energy from which all things proceed."

It is to be hoped these illustrious men, or their wraiths after them, will pardon the assurance with which I criticise some of their assertions. In the first place, no "energy," whether finite or infinite, temporal or eternal, can of itself effect anything. Energy is only a machine, not the machinist; only motion, not the mover; never a final, but only the proximate cause of phenomena. And this is unqualifiedly true notwithstanding that continual procession out of the mysterious into the known. That idea of the non-relative as being co-relative to relativity — how contrary to experience, to science, to common-sense! The non-relative is not the opposite of the relational, for that is the negation of all things; but rather is it the fulness of all things, or the principle of relation.

Those expressions used by such eminent thinkers as Mansel, Hamilton, Spencer, and Darwin—have they not manifestly about them the ghostly draperies of superstition; more phantasmal indeed, because seemingly invoked by wizards of science? It is the province of science to discover and declare, not to imagine; to see and hear, and testify that which has been seen and heard, not to assume the rôle of novelist at the very point where novelty should end. But these faults are not so much the faults of the men as of the times. The winter of thought perhaps is over, but it is not yet summer with us; at best the blossoms of promise bloom, and even yet the days are chilled by the arctic breath of the delusions of the past.

The ordinary definition of God found in the dictionaries is "Supreme Being," and it has been said that God was a personal being who existed independent of matter and who would continue to exist if matter were destroyed; who has existed always, and will continue to exist forever. This, I think, is a very fair

and accurate statement of the case, and will, in all probability, be accepted as a correct definition by both "orthodox" and "infidel."

In finding the distance of any object beyond their reach, surveyors measure off a base-line, and from the extremities make measurements of angles, and in this way determine the result. The same process is followed in the case of a fixed star by astronomers, except that to them the base-line is the diameter of the earth's orbit. As in determining the parallax of a star, so must we who would arrive at the truth of religious science use a base-line, from whose farthest points observations may be taken. This base-line is the extreme variance of opinion of which the mind is capable—at one extremity the intolerance of theological bigotry; at the other the dogmatism of entire "unbelief," the diameter of the brain. The resulting parallax will give the statement of truth in abstract and strictly scientific shape, divested of all opinions, and corrected for every possible source of error:

| GOD. | MAN. |
|---|---|
| Subsisting substance everywhere. | Existing manifestation somewhere. |
| Art | The artisan |
| Music | The musician |
| Mathematics | The mathematician |
| Love | The lover |
| Law | The lawyer |
| Justice | The judge |
| Science | The scientist |
| Universal principle | Limited individuality |

The artist may paint out of drawing; art, never. The musician may strike a false note; music, never. The mathematician may err in his calculation; mathematics, never. The lover may fail in his affection; love, never. The lawyer may be illegal; law, never. The judge may decide wrongfully; justice, never. The scientist sometimes guesses; science always knows.

It would be possible, I am sure, to carry on these superpositions indefinitely, and always so accurately that none would ever be unwilling to acquiesce in their inexorable logic. This process is in fact done continually and constantly, till at last the thinkers and talkers come to that one mysterious thing in man, which some call the *Ego*, some the spirit, some the personality, some consciousness, when at once those very thinkers, quickest to perceive the strict accord of relationship of attribute to principle, will admit in the race and in themselves a concrete consciousness which they deny with alacrity as pertaining to the universe.

Now this thing in me which I call myself; this twilight of reality which flickers or smoulders or flares as (what we call) consciousness; this real I—how many opinions there are concerning it! Some think it a resultant of forces, and, like the flame of a lamp, destined to utter extinction; some—at the other extremity of our base-line, along which are strung countless beads of futile guesses—regard a soul as a something immaterially material as a substance, an entity which, somehow escaping from the body at dissolution, departs to a local destination somewhere—Purgatory, Paradise, or Hell, or perhaps, as theosophy says, to flit away into the body of prince or pauper, beast or bird, thus to become another link in the endless chain of reincarnations between nothing and Nirvana.

In the aspect of speculation, inductively seeking a plausible hypothesis to account for self and self's purpose, these opinions are all interesting. The human mind seems restless till it has gotten hold of a theory of things, till the equation of asking is satisfied with an alluring value for the unknown quantity. This process has gone on continuously since man began to think. Those who have read the ancients remember with what charming simplicity the worthies who "flourished" a few hundred years before Christ formulated their fancies: Thales, Aristotle, Plato, Anaximenes, Anaximander, and the rest. How ludicrous it all appears now! And yet some of them made surprisingly good guesses. Pythagoras thought that God (the Cause) was Number, and Anaximander certainly anticipated Darwin. They

and others after them guessed, and the guessing has continued with, one might say, "uniformly accelerated motion," down to the present time.

If we see a building we know naturally that it had an architect; that an owner at some time, having determined to build, said, "Let the structure be;" and in the completed edifice we have the result which was originally conceived and ordered by the will of a man. The same is true of any structure whose erection requires intelligence, and those who rely upon what is called the argument from design have made much of the instance of the watch.

But the universal principle of a controlling will does not exhibit itself alone in the works of men; it is as evident also in all life—in the cell of the bee, the formicary of the termite, and the coral island. It is a fact that there is such a principle, a pervading and universal impulse to orderly action, an infinite Volition which finds its best and highest expression in the will of man.

It is said that if the argument from design is worth anything it is worth applying to God; that if so wonderful a creation as man required a God, even more must the God require a more gigantic God, and so on. Of course in both cases these beliefs and arguments are grossly pagan and ignorant. The error of theology is that of mythology—simply that childlike simplicity which about Christmas-time implicitly expects good gifts from a Santa Claus. The error of unenlightened reason is that of failing to comprehend the nature of Nature, and of ascribing to it powers which it does not possess; of failure to understand the reality of that Power which in and through nature dominates all of nature's energies.

In the case of a watch—that is created (or combined), not by a bigger watch, but by something of a different order than the watch. In the case of a man, he also is created (or combined), but by something of a different order. The answer to that form of query which might ask, Who (or what), then, is the creator of that being (or God) who (or which) is man's creator? is manifest. Physically man is combined (or created)

by organic chemistry; organic chemistry is combined (or created) by inorganic chemistry, and that by mathematics. If he were nothing but a physical organism, man would be no more than a highly-organized machine, and all his actions could be accurately predicted.

This is the region of nature, fertile and responsive to him who will till her broad prairies, hitherto held back from the people by the insatiate grip of an unreasoning superstition. The day has come when these domains should be thrown wide open to the immigrant; when Causality, the reasoner, should be given free and untrammelled access; when the titles of the church to a monopoly should be forever ended. We need not fear that true religion can be overthrown, faith abolished, or God driven from the universe. God is in the brown root and the green stem; but we understand him better in the flower. He is in the darkness, but we may perceive him better in the light. He is in all space, but the stars declare his glory. He is in all places, but it is only on the Sinai of the soul that we meet him face to face. He is in the atom and the universe, in the crystal and the Christ; but it is in the God-man only that we can truly know him.

Thus far in the world's history faith has been at best only the substance of the things ignorance has hoped for: let us now make it the evidence of those things which, while unseen, are most assuredly eternal. Certain of principles and fearing no facts, the result must be inevitable—not to detract from the old associations, but to increase our faith and give a new and better hope of enduring life and a new glory to the name of God.

Let us dismiss forever the myths of the past, confident that these are, one and all, only allegories of truth; that there is only one truth and only one path to truth, and that is the path of science—rugged and arduous in the dark, but even in the dark overhung with stars and in the light of beauty broidered with flowers.

# THE IDEAL OF UNIVERSITIES.

BY ADOLF BRODBECK, PH.D.

(*Fourth Article.*)

[Translated from the German by the author.]

MORE or less active traces of the different epochs through which the physical sciences have passed, up to the present day, are visible in existing universities. In the modern development of these sciences, as in philosophy, jurisprudence, and theology, we can distinguish four main currents: (1) the dogmatic; (2) the semi-dogmatic; (3) the objective historic-genetic; and (4) the growth of those material studies which relate to improvements in practical life. This latter endeavor is based upon results which are obtained by statistical and experimental methods.

The underlying principle of the present dogmatic aim of physical science, represented by certain philosophers and theologians, and to some extent by physicists of the older school, is much the same as that which prevailed in the Middle Ages. It is characterized by the union of two elements, the antique and the mediæval Christian; that is, it has borrowed the methods of Grecian antiquity, in reasoning deductively rather than inductively in matters of positive physical science, the effort being, as it were, to build an objective superstructure out of subjective ideas.* From mediæval Christianity likewise it has adopted the endeavor continually to bring the scientific mind of the natural philosopher into harmony with the Roman Catholic faith. This aim is to be found not only in distinctively Catholic countries, but also in England. Peculiar to it is the

* Thus Cuvier assumed that there existed certain normal types or plans, according to which the Creator made the different species of animals.

orthodox belief in the Platonic idealism and the authority of the Bible; in fact, dogmatism is its distinguishing characteristic.

The purely scientific feature of this aim is its demonstration of the unity of the world and the prevalence of certain simple, fundamental laws, through which by continual diversification and individualization the entire world has developed—a grand system planned since eternity by the universal Wisdom. Its actuating belief is that mankind should be able to represent this unity through the medium of diverse sciences. But a certain one-sidedness is manifest in its apparent dread of the concrete and even of abstract experiments, in consequence of which the only sure foundation of positive knowledge is frequently wanting. From this point of view, this endeavor may properly be regarded as a mania for systematization.

Concerning its religious element, that which is scientifically acceptable is the firm belief in the necessary identity of natural and spiritual facts; also its clear apprehension of the necessity of a unanimous idea of the world's development permeating all classes. But herein again lies an evident weakness. Its idea of religion and its contemplation of the world in general are not derived by scientific methods; hence it is impossible that they should everywhere harmonize with the results of real science. They are based rather upon certain historic theories of nature and its fundamental principles which were peculiar to some ancient races, especially the Hebrew, and which have been modified in various particulars in passing through the later Judaic and Christian periods.

Just here should be considered the origin of the world in which we live, the validity of certain laws of nature, and the essence and ultimate goal of humanity itself. Of special importance is the problem of the so-called creation of the world; that is, of the origin of that which appears to exist. Next, the alleged miracles; that is, whether an interruption in the operation of the laws of nature is ever necessary or possible. Third, the creation of man; that is, how the race originated, and to what extent we are connected with the other organisms of our

earth. A fourth is the immortality of man; that is, the fate of the individual after the death of the body. With all these questions it is of the highest importance that they be approached in a way in which the matter is not already prejudged. For instance, the word *creation* involves a Creator, and thus to some extent prejudices the solution of the problem of existence.

The real scientific task, then, of this dogmatic aim of the physical sciences consists in adhering to the idealistic belief in the unity and essential order of the world—in the absolute identity of natural and spiritual facts—and in fortifying this by scientific demonstration. Further, it must impartially examine the roots of its own doctrine to ascertain how the antique and biblical ideas of religion, etc., originated—how they may be identified with the development of the human race, especially of the different nations. It should also determine what has hitherto been accomplished through these fundamental ideas, and wherein they have failed, and compare these results with those of other sciences, especially with the indisputable facts of the physical sciences.

Thus a clearing of the scientific atmosphere and an increase in the degree of objectivity concerning this aim may be attained. It should at all times be permissible to base a science on certain theoretical ideas—even ideal suppositions—if it is to be developed successfully. For example, the firm belief that truth exists is a necessary dogma—an article of faith—to the man of science.

The semi-dogmatic aim of physical science at existing universities is also represented in part by philosophers and theologians, especially Protestant, and to some extent by real physicists. It is to be found at most modern universities, but chiefly in those of Germany and England. This endeavor undoubtedly developed from the dogmatic aim, a process which is still operative with many scientists, in either earlier or later life. Its leading characteristic is the retention of its inheritance from the Greeks and Hebrews, in a more or less modified form. The modifications are due to stricter studies in philosophical and theological matters, and to a more intimate knowledge of the

results and methods of inquiry pertaining to exact physical science.

In detail, according to inclination and education, there are various specifications of this branch. Some cling solely to the Greeks and their successors, others adhere to the Bible, while not a few try to uphold certain features in the philosophies of both. As identified with this aim, therefore, may be classified those mineralogists, botanists, zoölogists, and anthropologists who, with Aristotle, see the ideal of physical sciences in strictest systematization, and who assert their independence of definitely religious points of view; also those physicists who, from a more or less conscious religious fear, fail to carry certain problems of physical science to a logical conclusion. Darwin, for example, has not ventured to declare openly the full consequences of his theory of the descent of man from anthropoid ancestors.

To a certain extent, moreover, may be included some physicists who imagine themselves free from the mere traditions of philosophy and religion, but whose views are more or less unconsciously affected by them. Thus physics, chemistry, and other material branches are held by many investigators to be based upon the modern theory of atoms; yet these studies, though variously modified, are seen on close examination to have originated with the ancient Greeks. Certain theories also concerning the modern doctrine of cells point back to Leibnitz's theory of monads, and beyond him to the Greeks. Even some mathematicians, who pretend to be quite modern in their views, entertain many traditional conceptions regarding the absoluteness of space, time, and motion.

The real task, therefore, of the semi-dogmatic school of physical scientists is to become fully alive to the ultimate consequences of their views; to examine the roots of the latter with an eye to their permanent validity; to pursue with critical acumen the history and course of development of their fundamental ideas; to cling always with firmness to that which has been ascertained through scientific investigation; and to become more vividly conscious of the objective utility of other branches of knowledge.

The objective-historic aim of the physical sciences is at present probably the strongest. It is represented in all countries, but most widely in England, and in its philosophic aspects principally in Germany.

Before entering upon a close examination of this universal endeavor, let us consider one point concerning its relationship to corresponding features of philosophy, jurisprudence, and theology. The historic aim of each is characterized by two lines of investigation: first, the scientific products of antiquity, the meaning and connections of which are to be reproduced by philological means; and, secondly, how the main object of these three sciences — the man of culture — has developed in the course of thousands of years, in order that his spiritual law of development might be recognized.

In the historic inquiry into these sciences, therefore, there were always two purposes to be distinguished: (1) the history of human science, and (2) the history of spiritual life itself—the ultimate goal. The first relates to man's knowledge of himself, while the other concerns man as an object of scientific investigation. These two problems are quite separate and distinct. It must be admitted, however, that the objective development of spiritual life in the activities of civilized nations generally finds an ideal counterpart in the scientific theories of certain scholars, although this generally reflects only the ascertained facts, and is in most cases a very imperfect representation.

It is peculiar, therefore, to these three spheres of science—philosophy, jurisprudence, and theology—that the subject coincides to a certain extent with the object—namely, *man*, in so far as he is a cultivated being. In these sciences the knowing subject regards himself as a known object. In short, man makes himself the supreme purpose of scientific research.

It is quite different, however, with the physical sciences. Here one must distinguish between the history of sciences and that of the scientific object itself. But the cause which originates and develops the physical sciences is the human mind; and the object to which they are applied is the world of externals which typify the thoughts which produce them. Hence,

the producing cause of the physical sciences is not the same as their expression; that is, the subject is the mind of man while the object is nature itself.

This inquiry, therefore, concerns, first, the history of the physical sciences; next, that of nature, which is the object thereof. Both of these aims are pursued by hundreds of diligent scientists of the present time. One inquires concerning the knowledge of nature possessed by such nations as the ancient Hebrews and Greeks, especially by the Grecian mathematicians and Aristotle, who was a polyhistorian in physical sciences; also, that possessed in the Alexandrian period, which was marked by astronomical progress; then the physical sciences, especially the mathematics and astronomy of the Arabs; next, the degree of knowledge which characterized the Middle Ages—their progress in geography and astronomy—up to the time of the present race, which investigates all spheres.

To this task are devoted the efforts of (1) philosophers, since formerly (and even now in England and America) philosophy and the physical sciences were considered as one; (2) philologists, whose chief interest is centred in the language and history of culture; and (3) such men, as medical practitioners, who stand in close relationship with material science. But latterly far more interest is displayed by all three classes in investigating the development of nature as a whole.

In most spheres of physical science it may in general be assumed that the object of research—nature—is the same; also, that the question, as in astronomy, resolves itself into an examination of the different epochs of investigation. In the terrestrial domain, however, and especially in that of living organisms, it is difficult to say how great are the differences between the ancient Greeks and the savants of the present day. But the sum of that which has changed seems extremely small when compared with that which has remained intact. Its exact proportion it is important to determine, though this will doubtless permit of but a very imperfect result.

The main question about which the objective-historic aim of physical sciences at present turns is that which concerns the

origin of natural phenomena in all their departments. Impartial treatment of this problem precludes our trying to invent systems, and limits our attention to the question: How have these things, which we see around us in nature, originated? This problem has already been solved in some important particulars, as the whole is really divided into several sections, which are related to the main question somewhat like larger and smaller concentric rings.

The question, therefore, is how the world—the entire universe which surrounds man and which can be reached by scientific means as far as the nebulæ—has originated. Like all other difficult questions, this can be adequately answered only by analogy; that is, by looking into the causes and methods of initiative which mark the processes of growth at present operative about us.

Positive science can recognize no such hypothesis as the creation of something out of nothing. This whole question, however, properly belongs to the domain of philosophy, and cannot be answered here. We can only discuss it, as also a question which more closely concerns real physical science: What proportion of the whole universe is that part which is contained within the limits of our knowledge?

A further question of this historic endeavor relates specifically to astronomy: How did our planetary system originate? A solution of this problem is generally sought in accordance with the cosmogony of Kant and Laplace. And so the question goes on from the universe as a whole to the origin of the earth and the formation of the strata of its crust; to the chemical question—Is this not cosmical or universal matter, for which indeed the material, in spite of spectral analysis and meteors, will always be very scant? and to the mineralogical and allied questions concerning the origin of the first organisms, the plants, animals, and finally men. That these have arisen one after another, in accordance with certain fixed laws, no man of science can seriously doubt.

The main question throughout is always—How? In this is included the *when* and the *where*. So little is definitely

ascertained, however, that in many cases only a fragmentary answer can be given, which is true of all other departments of science. In fact the sum of our actual knowledge might be likened to a circular net with meshes of unequal size, which grow narrower and more delicate, from our knowledge of the cosmical sphere (which is rather peripheral to the comprehension of mankind), the nearer they approach the centre, the subject and object of knowledge—man. Our knowledge is thus analogous to a spider's web. In this light the task we have been discussing is generally viewed.

It can scarcely be denied that even the approximate solution of this problem will be the grandest in which the human mind can ever succeed; that thus new questions will arise for all sciences to grapple with; and that immense benefit will be derived for the uses of practical life. It is also true, however, that science stands only at the beginning of the solution as yet, and that for hundreds and perhaps thousands of years its course is thus marked out.

Reasoning from the present to the past, every conclusion is an hypothesis; yet, when obtained by more logical processes, it is often accompanied by a feeling of truth almost as convincing as perception of the undeniable presence. Every historic science is more or less hypothetical. The further in time an object is distant from the inquirer, the more unsafe, as a rule, are the inferences drawn.

The true scientific task of this genetic aim of physical sciences is to determine the degree of scientific safety which may be established for the various circles of this sphere, in order that this science may appear somewhat like an unfinished geometrical drawing, in which only the main lines are definitely marked, while the more minute details are but tentatively indicated. It is of prime importance also to show the history of the physical sciences in a complete, objective manner, with especial regard to that which is of lasting value, as well as to the scientific development of such theories as relate to the genetic explanation of nature. To this end it is necessary to go back to the natural philosophers among the Greeks, perhaps also to the

Hebrews; but the more distinct formulations of this aim belong chiefly to the Germans and Frenchmen of the second half of the last century. In the nineteenth century we have had Darwin, who, however, occupied himself with only a small part of this problem; but, by collecting and patiently sifting an immense mass of material, he has undoubtedly aided in giving scientific stability to this aim.

When this development of the problem is made plain, and the various theories have been examined in detail and brought into harmony with the individual and national restrictions of their originators—for instance, Darwin's theory of the struggle for existence, while doubtless true, is perhaps one-sided and exaggerated and contains something of the English character—one may attempt a solution of the problem as a whole by continually seeking more material; and thus, through both induction and deduction, may try to arrive at more definite conclusions. The relative truth likewise of other departments of physical science, as also of philosophy and theology, should not be ignored, as is frequently done—though perhaps in most cases the cause is not wrong intention, but want of deeper knowledge of these spheres.

The sciences should grow with one another, at least in their entirety. Disputes are inevitable from time to time, and even desirable, for thus a certain equilibrium in the scientific atmosphere is established. The struggle involved in this development is therefore necessary, and it will cease only when all sciences shall have reached their goal. But this object runs continually before us, as does the rolling moon which the running child wishes to overtake.

But the last goal, through the attainment of which this historic-genetic aim of physical sciences really obtains its true scientific worth, consists in advancing to the comprehension of the laws of life and the nature of things from an understanding of their origin and development. In dealing with these things one should not merely seek to investigate whence they come, but also what they really are and whither they are tending. But the solution of this difficult problem concerning the exist-

ence and destiny of natural objects—the macrocosm and microcosm—has likewise hardly begun. It were therefore narrow in the extreme if the historic-genetic aim were to feel it had done its whole duty in teaching us to look into the past, since such instruction is still far afield. Still, it cannot be denied that he who has learned to look back may be expected to know just where he stands and in what direction he must proceed.

We shall next consider the exact scientific aim of the physical sciences, and explain some fundamental questions regarding universities in general.

# EDUCATIONAL USES OF MENTAL SUGGESTION.

BY W. J. COLVILLE.

THE word *education* is derived from the Latin verb *educere*, to unfold, and the word *evolution* from *evolvere*, to unroll; it is therefore evident that, if the canons of etymology are to be respected, we are not justified in calling any process educational or evolutionary which is not based upon an acknowledgment of latent capabilities within the entity whose fuller expression we are seeking to aid.

The old Yorkshire pedagogue, who flourished when Dickens first came into prominence as a novelist, is now happily an almost extinct type. Month by month we are able to trace important developments in the scholastic realm which tend to assist the young in their efforts to evolve the best that is in them. The range of elective studies is growing steadily larger in every college curriculum, and doubtless Froebel, Delsarte, and other masters who have taught freedom for the human soul, will erelong be regarded universally as the best, because the most natural and intuitive, representatives of correct systems of culture.

What floriculture and stirpiculture accomplish for flowers and animals, education should accomplish for human beings. When once the idea is grasped that no one mind has any inborn or moral right to coerce another—when freedom to show forth the best that is within is granted to one and all—a complete revolution will have been effected throughout existing homes, schools, colleges, and churches.

It is now generally admitted that there are two kinds of hypnotism, and that aside from these there is continually rising in public esteem a system of mental suggestion which does not attempt to subjugate one will to another, but preaches and

practises self-elevation through co-operation with friendly agencies, analogous to the growth of seeds in the ground, which avail themselves of all the assistance they can gather from the varied elements of the earth during the process of germination. Mental suggestion is simply an appeal, or invitation, from one mind to another to evince its hidden glory and reveal to the world its manifold potentialities.

It is well known that many sensitive children are averse to existing school methods, and that the most delicate are utterly unable to withstand the nervous strain imposed upon them in the school-room and by home lessons, which often severely tax parents as well as children. The methods in vogue in a large school, either public or private, are necessarily of a routine character, and are thus painfully trying and repugnant to a highly-organized, intuitive child. Though perhaps precocious in some respects, such a little one is frequently considered backward by teachers and school-fellows, because of a lack of adaptability to the methodical, exacting discipline enforced under the rules of an inflexible system.

Tutors and governesses for delicate children are frequently advertised for, and a few private schools make a specialty of catering to the needs of such as require unusual attention. Even in public academies, professors can exert a powerful mental and moral influence of value to the students, if they understand something of psychic law, while in private institutions a still more favorable opportunity is afforded for the exercise of silent, potent suggestion.

In the first place, it is necessary to consider what the teacher *is* before we can understand what he *does;* and in pursuing this inquiry the prevailing belief in contagion and infection has simply to be turned upon its right side. *Influence* is one of the most pregnant words in the popular vocabulary; it stands for immeasurably more than precept and example combined, including as it does that subtle, indefinable action of mind upon mind which all feel, but so few even try to understand. The modern science of psycho-physics may justly be regarded as an introduction to a system of psychology so far-reaching and pro-

found as to include the excellences pertaining to all systems of religion and philosophy.

Mental suggestion may be considered as naturally consisting of two parts: conscious (or active) and unconscious (or passive) suggestion. The former is operative where one individual voluntarily undertakes to transmit intelligence mentally to another; the latter is where one does this unconsciously and inevitably.

Diseases are said to be carried from place to place and communicated from person to person while both sender and receiver of the "deadly microbes" are entirely unconscious of any such undesirable transmission. From the medical stand-point, all that is required to produce such a result is that a condition of susceptibility should exist in the organism of the one to whom the disorder is conveyed.

Now, learning from this circumstance that something is transmissible, and that it may be unconsciously or spontaneously transmitted, we have but to consider how it must be on the desirable side of affairs, where all that makes for health, wisdom, happiness, and righteousness is concerned.

Place a delicate, susceptible child in the atmosphere of a healthy, intelligent, kindly person, with whom there exists some degree of natural sympathy, and a silent transfer of intelligence is inevitable. It is not asserted that one mind gives its intelligence to another—that one can become wise by proxy; neither am I advocating a theory of substituted intelligence. But experience abundantly proves the possibility of unawakened centres in one brain being aroused to activity through emanations proceeding from another that is awakened at the very point (and active in the precise direction) where the former is comparatively dormant.

Though not to be despised, that very objective and decidedly physical form of suggestion, at present popular in many quarters, is by no means the *ultima Thule.* While it is conceded by all who have conducted psycho-physical experiments that suggestions can be made to the mind through the senses, yet those who assert that the mind can be reached only through

these channels are confining themselves to the most superficial and rudimentary department of psychical demonstration.

The common experience of practitioners of mental healing is that they begin with set formulas, and then advance beyond these to a point where any stated language would be but interference with the direct, voiceless action of intelligence *per se.* Though what is generally called "healing the afflicted" is the objective point in metaphysical practice with most investigators, it soon transpires that other ailments than those to which *flesh* is heir are presented to the metaphysician for removal.

Insanity is defined by many lunacy commissioners, and by experts in the treatment of the insane, as "arrested mental development," a phrase which fully accounts for every phase of idiocy or imbecility, though it excludes all violent forms of mania or dementia. The backward child, equally with the stupid adult, is only a mild example of harmless imbecility, for the negative type of insanity is but the antithesis of real genius. Genius is due to super-ordinary mental brilliancy or activity: insanity is an expression of intelligence below the average. Both are phenomenal by reason of their rarity, the one being beyond what we are accustomed to in the way of mental alertness, and the other correspondingly below it.

The most reasonable and effective course to pursue with sensitive children is to place them in the company of persons already proficient along those lines wherein the little ones are defective in attainment. This is also the most successful road to travel with those who do not evince the usual amount of intelligence. No psychological experiment can be really successful or beneficial unless its nature be sympathetic. No process of forcing or cramming on the mental plane is any better when conducted through telepathic or hypnotic agency than when resorted to by the routine methods of the ordinary school-house.

The prime requisite in education is affection between teacher and pupil. Any child will learn from one he loves, and this is true of feeble-minded persons of riper years. What is commonly called imitation is the most external aspect of affection, conceived on the psychic plane and manifested on the physical.

Who wishes to imitate what he does not admire or love? The secret of genuine authority is affection for the instructor on the part of the instructed; and this has been so universally recognized by the religious world that one of the most popular books of meditation, employed by Catholics and Protestants alike, is "The Imitation of Christ," by Thomas à Kempis. The character of the Christ as portrayed by this author is so admirable in every way, that it calls forth a spontaneous desire on the part of the reader to do as the ideal Man has done.

Descending from this exalted height of spiritual affection to the ordinary level of daily existence and the conduct of trifling affairs, we cannot but note that whenever a child loves older companions or grown persons he instinctively adopts their habits and strives to adjust his own conduct to their standard.

The joy and tranquillity of home life are so constantly marred by fault-finding that no apology is offered for dealing with a question of such vital moment as harmony in the household. The old method of correction is by reproof, which is always a failure, as rebuke never inspires affection, and what is not loved will not be followed after compulsion is withdrawn. The love of order, cleanliness, decorum, and everything conducive to general welfare is inherent in every child; but the very beauty of order and of cleanliness is disguised by making them compulsory, for wherever compulsion is attempted liberty is outraged, and love of freedom incites to rebellion.

Let the behavior of teachers and parents be a continual object-lesson; and if it be necessary to call special attention to some unmanifested virtue in the child, let that quality—not the vice which is its contradictory—be the subject of comment. Call attention to the beauty of holiness, but do not dwell upon the hideousness of evil. Every word spoken and every act noticed become a mental treatment by direct suggestion to all who are in any way sensitive; and those who are delving deeper than the mere surface of suggestion know that every time one's thoughts are turned toward a particular subject, a suggestion is made to others to do the same. Nothing except silent influence is so suggestive as actual behavior. Let parents

and teachers do whatever they wish their charges to do; and instead of setting up two opposite standards—one for youth and the other for mature age—let them allow only one, and to that standard faithfully adhere. Children are very honest, very quick to detect what is inconsistent, often extremely logical, and invariably sticklers for fair play. We have, then, to deal, not with monsters of vice whose wayward wills are perpetually turned toward evil, but with undeveloped angels whose natural dispositions beneath all superficial encrustations are essentially divine.

Once it is admitted that children wish to do well and are capable of doing so, the coast is clear for the practice of mental methods in education at their highest and best. Froebel, the founder of the kindergarten, wisely taught that never more than fifteen scholars at a time should be allotted to any teacher; and he made this recommendation because of his keen insight into the real needs of little ones whose specific individualities require to be studied. Delsarte, the originator of a famous art of expression, was himself a true mystic, and based his theory with its accompanying exercises upon a recognition of the sovereign right of every child—a right which he defended as strongly as did Emerson. Once concede the right of individual expression to every soul embodied on earth, regardless of whether the dominant aptitude in a given instance be that of the poet or the blacksmith, or both combined, and the method pursued becomes legitimately educational — eductive rather than inductive.

External processes of training are often so unwelcome and unnatural that they produce illness and general lack of mental vigor, while what has been forced upon the intellect is soon rejected and forgotten. There can be no use in graduating from a college by means of some artificial mental strain or under the pressure of a momentary stimulus, and after a period of "nervous prostration" discovering that the acquired information has been lost. Knowledge should be imbibed (or absorbed) and assimilated. Everybody knows how invigorating and refreshing it is to bathe, not only in water but in sunshine

and in air. The body breathes all over, it drinks in the light, heat, air, and all that is essential to its welfare, precisely as the earth absorbs the warmth and moisture without which the seeds sown within it could never be quickened into life. As flowers blossom, intellect may unfold; but minds, like flowers, require congenial conditions for expansion and expression.

The theory of evolution explains the methods by which natural development proceeds, and these are distinctly the methods of all who are seeking to apply metaphysical conceptions in the development of an improved educational system.

*Intuition* is a word frequently heard, but its simplest definition—inward teaching—is rarely given. There is nothing more mysterious in the intuitive perception of truth than in any natural process of growth; but truth and fact are essentially different. The former, which is eternal, unchangeable, and universal, may be intuitively perceived, while facts relating to material phases of existence are not thus interiorly communicated, but enter the mind through more external avenues.

The word *education* is employed in two opposite senses by most writers and speakers. Departing from the strict rules of etymology, they overlook the true derivation of the word, applying it to what is merely schooling and artificial training. Many college graduates have but very little available information at command, and if called upon for a ten minutes' speech they plead inability because of lack of preparation; while natural orators of remarkable fluency are frequently uneducated people, from the university stand-point. Plato's doctrine of innate ideas is no doubt essentially true. At any rate, the soul has direct access to a universal fountain of knowledge, a perennial spring which can never run dry.

The simpler the external mode of life, the more immediate is the contact of the human intellect with the informing ego. The more exacting and complex the outer life becomes, the less freely does the intellect receive from the spiritual centre within. All venerated records of man's spiritual progress and experience emphasize the reception of truth by seers and prophets in dreams and visions, *i.e.*, in subjective states of consciousness—

when disentangled from absorbing cares, anxieties, and the fret and worry of busy commerce and house-keeping. The prime requisite for receiving knowledge intuitively is to let go of things external. Mental relaxation, upon which muscular relaxation is sure to follow, is the true rest cure. Many people believe there are wonderful sounds at night which do not exist by day. This belief arises from the greater quietude of the listener at night, and the absence of many daylight occupations. The weirdest and most poetic associations cluster around the midnight hour, solely by reason of its quietness. It is one of the commonest experiences of authors, poets, painters, composers, inventors, and others, that they wake suddenly in the middle of the night or very early in the morning, fully equipped for the simple mechanical process of transcription, the theme being completely suggested to them during a period of somnolent activity. It is through interior suggestion that our greatest novelists receive not only the outlines of plots, but the minutiæ of detail.

Whence comes this information? is an open and many-sided question. While a solitary answer must of necessity be inadequate, the following reply is not inaccurate so far as it extends: There is a universal world-atmosphere on which is inscribed in detail an exact record of everything that has taken place on earth from the earliest geologic epoch to the present hour. Not only are fossils and vestiges of ancient civilization abundant when sought after by the diligent archæologist, but the universal atmospheric palimpsest—the veritable book of the recording angel of mythology—is open to every seer to read. As passivity is necessary to the fullest reception of impressions of any kind, so the sleeping or resting mind drinks in this knowledge as one absorbs in a moment the details of an entire scene, if the eyes are clear-sighted and the air is not clouded. Again, there is an unquestionable contact between kindred minds all over the world, so that some of the truest and most interesting and instructive mental phenomena are attributed by ignorance to dishonest plagiarism. A wilful plagiarist is of course one who deliberately appropriates to himself the fruits of another's

mental industry. The true sensitive is one who gets information and gives it forth, not knowing where it originated or how he came by it.

There are talented people everywhere who are hungering and thirsting to express themselves outwardly, but are deterred by some untoward circumstance, such as lack of means, time, or opportunity. These people do not hide their light under a bushel nearly so effectually as they sadly fear. Their mental emanations go out into the common air and are breathed in by receptive minds in perhaps the remotest portions of the globe. When you say that an idea strikes you—and we are all conscious of being "struck" with ideas most unexpectedly—you are the recipient of a thought precipitated, consciously or unconsciously (*i.e.*, sub-consciously), by some one at a distance from the spot where you receive it. As it is only through the law of attraction and by means of affinity that we can receive anything, it generally happens that what we receive most pointedly is something we care a good deal about. So with those experiments in mental suggestion which are really successful—they are not possible as yet with all people, but only between those who are in natural sympathy with each other.

Except in cases where suggestions are made directly through the five exterior avenues of sense, distance is no obstacle, for—as with a telegraphic or telephonic system—wherever the wires are laid and connection established communication is easy, but it is impossible without the needed links, no matter how short the distance between two points. Those who try simple experiments in mental suggestion in their homes, and confine their circle to their own family and friends, find that two persons may be seated together on a sofa holding each other's hands, gazing into each other's eyes, and occasionally making passes down each other's arms according to mesmeric usage, but all to no effect; yet from the most distant corner of a large and crowded hall a professor of psychology may readily influence a "subject" in the remotest gallery seat, while no one in his vicinity will respond to him even slightly. A possible "Svengali" influences a possible "Trilby" through a law of electro-

magnetic affinity, difficult to define but clearly perceived by Goethe and other philosophic intellects.

From simple lack of knowledge many well-disposed people frequently intrude mentally upon the spheres of others, thereby producing friction and involving themselves in disappointment. On a general plane of acknowledgment of the common desires of humanity, mental suggestion may be freely given to all; but the general and particular aspects of the work are distinctly separate. Every one desires health, happiness, and prosperity; therefore it is lawful to suggest to every one you meet, and to whom you direct any thoughts at all, that he is well, happy, and may prosper in all legitimate undertakings. The Golden Rule amply covers this general phase of the subject, which deals with our mental attitude toward humanity at large. In particular cases it is needful to exercise the utmost discretion, in order to produce the best results and avoid unpleasant sequences.

Children manifest their attractions very plainly, and only those to whom they are instinctively drawn are adapted to be their teachers, nurses, or companions. The custom of forcing children to submit to the caresses of every chance visitor, or even of every relative, is pernicious in the extreme; and to this cause alone may be attributed a large percentage of infantile distresses. Even animals thus indicate who are most fit to train them. Whenever there is sympathy between a child and an adult, it is only necessary for the latter to know something himself and to think steadily upon it in the child's presence for the little one to perceive and inquire about it. Even perfect grammatical expression may be silently communicated to a receptive child, who will repeat the sentences in time exactly as they are mentally held by the teacher. Your mental requests are readily responded to by sensitive children who are attached to you, while those who do not love you are very difficult to influence. It cannot be too frequently reiterated that any endeavor to force mental commands and compel obedience by subjective methods savors of slave-holding.

The remark is not infrequently made that persons are inca-

pacitated for mental effort by reason of their poor brains and generally imperfect bodies. Were the brain so fixed that no changes in its condition could be effected by mental process, the objection quoted would be valid; but the fact is that the brain is plastic or mobile in texture, and subject to incessant structural changes under the influence of modifying thought. So long as a brain remains in the condition cited, it is not possible to express the most perfect harmonies through so imperfect an instrument; but when it is understood that the pabulum supplied to an undeveloped brain stimulates it even to the point of ultimate reconstruction of the particles which compose it, this theory of brain-renewal (which is in strict accord with all that is known of physiology and psychology) opens up a boundless field of hope and promise for the educator who relies on mental suggestion as a means toward the end desired. In mental treatment for intellectual unfoldment no notice should be taken of deficiencies and aberrations. To be successful the appeal must be made from an awakened centre of intelligence in the one who gives the treatment to an unawakened but arousable centre in the one to whom it is given.

From the foregoing the inference is logically drawn that the metaphysical practitioner who devotes himself to educational work has but to feel intensely and express vigorously that which, though as yet non-apparent, can be rendered active in the pupil who receives this psychic treatment.

# SALVATION.

BY AMBROSIA P. SANFORD.

"BELIEVE on the Lord Jesus Christ, and thou shalt be saved." Under the rule of the dispensation now fast passing away, this passage has been the key-note of spiritual experience with every earnest Christian. It embodies the one answer to the great question which every awakened soul was asking, and toward the consideration of which, from every pulpit and in all activity of private Christian life, pressure was persistently brought to bear upon the unawakened.

In this day of shifting and re-forming theological sentiment, there is a strong tendency on the part of the advocates of the new line of thought to discard the old entirely, even to cast contempt upon it, as not only unsatisfactory and inadequate, but as utterly false and useless. The old presentation of "the scheme of salvation" contained much illogical and unreasonable doctrine which failed to bear the close scrutiny of modern thought. But when the higher perceptions open to the discernment of spiritual verities, and by the chemistry of its own nature the soul comes to analyze truth, there is found a basic doctrine of eternal reality underlying many of the dogmas and statements of theology.

Through the lapse of centuries, however, and the repeated manipulations of Church and State, it has become coated with a crust of materialism which almost entirely obscures its true form and proportions. Such is the old doctrine of "salvation by faith in Christ," now frequently derided and contemned as a myth, or a foolish superstition, even by some of those who once found in it saving efficacy.

Laying aside the manifest absurdities which a literal rendition of mystical expression often develops, the most glorious

of truths, the centre and crown of all, is found couched in that veritable assertion, "The blood of Christ cleanseth from all sin."

The word *sin* represents an imperfection, a lack, an unfinished condition, in which the incompleted soul lies "lost" in unconsciousness of its divine centre and source of life. As a child, wandering from its father's house, is lost in the labyrinths of the forest, where untoward conditions and strange experiences surround it—anxiously following unknown paths in search of home, vainly seeking to relieve hunger with the scanty and unsatisfying herbage, with bruised feet and wearied limbs, a prey to fear and suffering—the human soul wanders in the lower regions of its own nature till the spiritual consciousness becomes awakened. Transcending the infelicitous reach of former effort, this consciousness, with steady light, lures it above and beyond the mazes of the darkened forest, till it finds itself a resting-place in sight of home, and the lost is saved.

The name Christ represents the divine ideal humanity—that principle, hidden as a latent germ in humanhood, which manifested itself in its fulness in Him who was our type, our elder brother. The blood signifies the life. As in the physical body the blood is the stream of supply from which every part receives its sustenance, so in the inner man, which is personified as Christ, the divine essence, shed forth and circulating through the whole structure, supplies those elements which, opening up in orderly procession each advancing consciousness, carry on toward perfection the spiritual manhood, thus in its evolutionary and renewing process "saving" and "cleansing from all sin."

The fountain of life is forever flowing—the blood was shed from the foundation of the world; but its efficacy is not experienced in the renewal or transmutation of the lower, imperfect, sinful nature, till the individual soul opens to its reception, and, by "believing in Christ," becoming, by the operation of his own will, negative to the divine ideal and receptive to this purifying flow, he rises into consciousness of its presence and of his identity with it, and, in the measure of that consciousness,

experiences its saving efficacy in the freeing from condemnation and fear.

Even though the historic Christ may be considered but a type, a completed manifestation of the power of "the blood," yet that manifestation has stood through the centuries as an objective symbol, toward which the uplifted hand of a humanity yet in its childhood might reach, and touching, might come into conscious contact with the reality—as yet but dimly comprehended — which he represents. What wonder, then, that Jesus has been the sweetest of all names to the Christian soul! In his office as an ideal priest, a focal point of conscious contact, as the mediator (or middle person) he has stood between the child-soul and its unknown father, introducing the other to the one; and, by the higher knowledge which flowed responsively forth at the touch of the hand of faith, has made both one, breaking down the middle wall of partition.

If clearer vision has shown us the reality, and revealed to us the Christ within each soul, and rejoicing in the power of the name that is above every name we go forth conquering and to conquer, let us not revile the old doctrine, or cast contempt upon the faith of the earnest brethren who may be following closely the light which yet so dimly they discern, but which is destined to shine brighter and brighter unto the perfect day.

# THE WORLD OF THOUGHT

## WITH EDITORIAL COMMENT.

### A WORD TO SUBSCRIBERS.

In sending subscriptions to THE METAPHYSICAL MAGAZINE all matters of record will be facilitated if our friends are careful to make the addresses complete and distinct in every particular. We make every effort possible to avoid mistakes and to have the periodical sent promptly to every subscriber as soon as issued. Failure to receive it within a reasonable time after the tenth of the month should be promptly reported, that the causes of delay may be investigated.

Subscriptions are payable in advance. If you continue to receive the magazine without having subscribed you may know that some friend has subscribed for you and that you are thereby entitled to the numbers sent. If you appreciate the effort being made, in the general good of the cause of freedom of thought and mutual interchange of ideas, and are willing to pay for a subscription or two, you might send in the names of friends who would derive benefit from its pages but who perhaps would not be likely to subscribe for themselves. You thus, in a sense, pay for your own number while helping another, and "do by another" as you have already "been done by" in the matter.

Thousands are waiting for such a periodical as this, and only need to have their attention called to the fact of its existence to lend a heartily willing hand in promoting its circulation. This is clearly proved by the hundreds of letters which are arriving from all parts of the world, representing the thought and feeling of the most trustworthy thinkers everywhere.

We will cheerfully send specimen copies of our own selection to interested persons in any part of the world; and if every one who reads this suggestion will send in the names of those known to be willing to investigate liberal ideas it will largely aid in the work of establishing on a self-supporting basis

a periodical bearing literary excellence, in a cause which has been ignorantly supposed by some to have no use for *excellence* of any sort.

The Metaphysical (or higher-than-physical) phase of thought and understanding is rapidly forcing its way to the foreground in every field of learning; and justly so, for it is the irresistible force of divine reality latent in the soul of living man and eternally resting back of this panorama of *human thought about sense objects*, which has held the gaze of the personal man these past ages. Light cannot permanently be kept under ground; and if its forceful determination to assert its illuminative nature produces some cracks in the earthy shell that has been supposed to be the foundation of reality, so much the better for Light's own chances for eventual freedom and for ultimate recognition of its spiritual character through free illumination. The lamp of intelligence burns forever; but its wick needs trimming, occasionally, in the mind of progressing humanity. The smoke and splutter of the necessary snuffing are invariably followed by clearer and steadier radiance of the light, always ready to shine through a pure medium.

THE METAPHYSICAL MAGAZINE hopes in its humble way to help in the illumination, and expects to do some of the "trimming."

* * *

"IN great trials a man generally tries to act as he ought, while in little affairs he shows himself as he really is." The real reason for this seeming inconsistency may rest in the fact that in the weighty responsibilities of important matters the real God-man comes to the fore and asserts his true intelligence and power, while in the trivial affairs of every-day trials the surface personality of the man is allowed to show its petty nature.

* * *

THE following views, expressed by R. D. Melville in *The Westminster Review*, seem apropos of the time:

"The world is working toward an end of self-realization; to this all is tending. Every revolution, every reformation, every change is a necessary step to that end. . . . The world to-day has reached a position never hitherto attained. Our standards and conceptions of morality are higher and truer, and our methods surer . . . Not only is there less sin and vice, but what there is is only equally heinous with that of past ages, in that our higher standards and sensibilities are the more easily shocked. Our means of restraining vice and crime, of alleviating misery and of securing happiness, are more universal and efficient. All this is the outcome of our truer conception of Man's place in Nature, and position *inter se*."

## "THE FOUNDATIONS OF BELIEF."

Somewhere and for some being there shines an unchanging splendor of beauty, of which in Nature and in Art we see, each of us from his own standpoint, only passing gleams and stray reflections, whose different aspects we cannot here co-ordinate, whose import we cannot fully comprehend, but which is at least something other than the chance play of subjective sensibility or the far-off echo of ancestral lusts. No such mystical creed can, however, be squeezed out of observation and experience; science cannot give it us; nor can it be forced into any sort of consistency with the naturalistic theory of the universe.—*Arthur J. Balfour, M.P.*

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TRUE philosophy, honoring that which has been given from above and that which is existent from without, must neither raise itself in hostility to the one, nor attempt to interfere violently with the other. For it is exactly when, keeping modestly within its proper limits of the inner spiritual life, it makes itself the handmaid neither of theology nor of politics, that it best asserts its true dignity and maintains its independence on its own peculiar domain . . . While it proceeds along its own appointed path, it will, as it were without effort, disperse many a mist which spreads its dangerous delusion over the whole of human existence, or remove, perhaps, many a stone of stumbling, which offends the age and divides the minds of men in strife and discord. In this manner, consequently, will it most beautifully attest its healing virtue, and at the same time best fulfil its proper destination. The object, therefore, of philosophy is the inner mental life (*geistige Leben*), not merely this or that individual faculty in any partial direction, but man's spiritual life with all its rich and manifold energies.—*Frederick von Schlegel.*

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AT last we come to live in constant fear: thinking anxiously of the outward form, the spirit droops; following the ways of men, the mind resists the right; but the conduct of the wise is not so.—*Buddha.*

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## THE TOUCH THAT MAKES AKIN.

At morn she tuned her harp to heavenly thought.
The restless throng with hurrying feet passed on
And none were found to turn a listening ear.
At night she stretched her heart-strings 'cross a lute,
And when the weary crowd came back, the
Tired feet were tangled in the mesh of song,
And stayed to learn of life, and love, and hope.

—*Grace Shaw Duff.*

## COMMUNION OF MIND WITH MIND.

In the depths of human consciousness are powers and potentialities of which people generally take no note. They are manifested in a way to attract attention only rarely, because perhaps such manifestation requires peculiar conditions that rarely exist. Thus thought-transference with such clearness and distinctness as are necessary to verify it, according to the methods of objective science, although an established fact, cannot be experimentally proven at any time, with any persons selected for subjects, or under any and all circumstances. The conditions must be such as to admit of the exercise of a power which perhaps all men and women possess potentially, but with nearly all of whom it remains in a latent or undeveloped condition through life, only here and there, now and then, flashing into the common consciousness.

There is a communion of mind with mind, in which probably all who associate with one another, participate, however unconsciously. The limits of the senses, of sensory impressions, are not the limits of the influence which is received and imparted by those associated for a common purpose. The lives of men mingle more freely, and the influence of unexpressed thought and feeling is more far-reaching and penetrating than the materialistic philosophies admit. The minds of all belong to a common realm, and it is not known by what mysterious mental telegraphy souls, even with such limitations as material bodies impose, come in communication through their subconscious nature.

As one writer says: "The moral phenomena of unconscious influence are not the least important of human experiences, and certainly are among the most real. Life overflows into life, and the bounds of human personality seem to be transcended in a way too subtle for us to trace. Have we not in the facts of thought-transference some faint outlining of the way in which this takes place? The thoughts within us which are really vigorous, and closely associated with our volitional activity, overflow to others either for good or for evil—either to lift them up or to drag them down. If we come in a lifeless and unfinished way, we absorb the heat from others and drag down the level of the spiritual temperature. If we come with warmth and life in our hearts, all our brethren are sharers in the gift of God through us. There lies our responsibility—to come, and to come full of the good thought and aspirations which will flow from hearts until the fire burns in all."

Man is a social being; he has advanced under social conditions, and there are in the mental and moral life profounder reasons for association as a means of education, and of moral and spiritual growth, than there are for men's uniting for merely material ends.—*Religio-Philosophical Journal.*

## VIEWS OF ANNIE BESANT.

This famous theosophist and student of mystic lore has the following to say concerning one of life's problems:

"In one of the many allegories of the Hindû Scriptures, you may read how the God of Death, looking at men and sorrowing over their sorrows, wept as he contemplated humanity; and as the tears of Yama dropped upon the earth they turned into diseases and miseries which afflicted humankind. Why should the compassion of the god have turned into scourges for the torturing of man? These allegories are always worth thinking over, for under the veil of the allegory is generally hidden some truth which reaches you the more surely because of the simile under which it is veiled. What is the God of Death? He is, as it were, the incarnation of change. Sometimes we hear of Yama as Destroyer; the truer word is Regenerator, for there is no such thing as destruction in the manifested universe. Always that which on one side is death on another side is birth; and that which is change, and which seems to destroy, is that which in another aspect is giving new form and new shape to the life which is seeking embodiment. And so Yama, the God of Death, is the great representative of change—the change which marks manifestation, the change which is in everything save in the Eternal itself; and inasmuch as he who is change incarnate weeps over men, it is natural that his tears should be the things that teach men the transitory nature of all that surrounds them. And these miseries and diseases into which turn the tears of the God of Death are the lessons which in the guise of pain bring the most useful teaching of all—that nothing that is transitory can satisfy the soul, and that only by learning the transitory nature of the lower life will the soul turn to that in which true happiness and satisfaction must lie. Thus, the teaching of the transitoriness of all things is the object of the tears of Yama, and he shows the deepest compassion in the lessons that by pain he gives to humankind; for in this fashion, by disease and misery, by poverty and by grief, we learn that everything that surrounds us—not only in the physical world, but also in the region of desire, and in the region of the mind itself—is changing, and that in the changing that which is changeless may never find its rest. For at heart we are the Eternal and not the transient; the centre of our life, the very Self within us, is immortal and eternal; it can never change nor die. Therefore, nothing that changes can satisfy it; nothing over which death has power can bring to it final happiness and peace."

In a recent number of the *Theosophist*, the same writer says:

"Everything which is of strife makes the vision of the truth more difficult; everything which tends to controversy makes the grasping of the truth harder. The spirit of man should be like a lake unruffled by wind or storm. Under

such conditions a lake will reflect perfectly the mountains which are around it and the sky above it. With an unruffled surface it will give a perfect reflection of these. If the wind sweeps over it, or the storm ruffles it, its reflections are disturbed; they are not clear. The images will be seen, but not clearly. And so it is with the division of light and human spirit. If the spirit is ruffled, then the Divine Image cannot mirror itself thereon. By love and not by hatred the spirit must grow. By a willingness to learn and not by dogmatism the love of the spirit is increased. The roads are many but the goal is one, and that is realized by every soul that really seeks for the Divine."

* * *

LOVE of truth is in all men, born in them; and with the immense advantage of that beautiful bias, we start out to make character. If I be asked how I know that men are naturally thus endowed, I reply: First, because *I* am, and always was, the thing seeming to be in me so deeply and so inwrought as to indicate inheritance; secondly, if men were not constitutionally truth-lovers, it would be hopeless to press truth on their attention as having a right to be received by them and obeyed; . . . thirdly, the universal eagerness of men to find out things that prove it. See it in science. See it in religion. See it in exploring expeditions. . . . Hence progress, and without this inward, inborn spring, no progress could be.—*Burton.*

* * *

TO THE educator or teacher the particular must be made general, the general particular, and both must be elucidated in life. The universe must be found equally in the drop of water and the great globe. Man must see the finite in the light of the infinite, and the infinite in the finite; which again proves God to be in his works. We must see the eternal in the temporal, the celestial in the terrestrial, and the divine in the human.—*Froebel.*

* * *

THE dawn of the imagination in a child marks the first great epoch in his life. It is the dawn of the true self-consciousness, and marks the passage from merely mechanical to free and intelligent activities. This dawn of imagination in the child, this beginning of spontaneous imagery (play), as distinct from carrying out the physical activity, is the first great step in the child's life. It means that the child is no longer at the mercy of an immediate suggestion. About the same time there is developed the sense of ownership, the power of going back in time of anticipation, and of simple generalization, causation, and reasoning.—*John L. Dewey, in The Kindergarten Magazine.*

* * *

TO SEE a man fearless in dangers, untainted with lusts, happy in adversity, composed in a tumult, and laughing at all those things which are generally either coveted or feared, all men must acknowledge that this can be nothing else but a beam of Divinity that influences a mortal body.—*Seneca.*

## THE REAL NATURE OF THE STATE.

The State is essentially a spiritual organism. It is a soul and has a body, and, like the individual man, it "does not live by bread alone, but by every word"—not the biblical word only, but "every word that proceedeth out of the mouth of God." It does not exist primarily for the production and distribution of wealth, the satisfaction of material wants, the creation of capital or the organization of labor, the construction of cities or the building of empires; but for the sake of what Aristotle calls "a good and noble life." . . . From first to last, and through all the complexity and variety of its detailed movements, the State is concerned with the intellectual and spiritual element in man, with happiness of being and nobleness of doing. . . . It exists to establish and protect the liberty of the individual, the peace of the family, the unity and brotherhood of all; . . . to lessen the number and weaken the force of temptations to evil, to raise the standard of material prosperity so as to set the man free for the higher struggles of intellect and heart, to reinforce the weak against the strong, to create and foster a passion for righteousness and goodness and humanity. . . . The State is thus a teacher, a sovereign educator, a guide to life, including therein all its powers of love and joy, of admiration and service.—*Dr. John Clifford, in The Contemporary Review.*

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## THE DIVINE LOGOS.

The world is such stuff as ideas are made of. Thought possesses all things. But the world is not unreal. It extends infinitely beyond our private consciousness, because it is the world of a universal mind. What facts it is to contain only experience can inform us. There is no magic that can anticipate the work of science. Absolutely the *only* thing sure from the first about this world, however, is that it is intelligent, rational, orderly, essentially comprehensible, so that all its problems are somewhere solved, all its darkest mysteries are known to the supreme Self. This Self infinitely and reflectively transcends our consciousness, and therefore, since it includes us, it is at the very least a person and more definitely conscious than we are; for what it possesses is self-reflecting knowledge, and what is knowledge aware of itself, but consciousness? Beyond the seeming wreck and chaos of our finite problems, its eternal insight dwells, therefore, in absolute and supreme majesty. Yet it is not far from every one of us. There is no least or most transient thought that flits through a child's mind, or that troubles with the faintest line of care a maiden's face, that does not contain and embody something of this divine Logos.—*Josiah Royce, Ph.D., Harvard College.*

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RIGHT thought kept well in the mind, no evil thing can ever enter there.—*Buddha.*

# BOOK REVIEWS.

COMTE, MILL, AND SPENCER. By John Watson, LL.D. 302 pp. Cloth, $1.75. Macmillan & Co., publishers, New York.

The author of this work is a Professor of Moral Philosophy in the University of Queen's College, Kingston, Canada. In a handsomely printed volume he has given the substance of what was contained in previous lectures to students. Dr. Watson styles the book an "outline of philosophy;" but it is more: it is virtually a compendium of the best thoughts of the three authorities from whom the work derives its title, with a lucid criticism which is at once instructive and profound. The author aims to show that the ideas which lie at the basis of mathematics, physics, biology, psychology and ethics, religion and art, are fundamentally related, and he properly deprecates the tendency of modern philosophy to lose itself in artificial divisions. The Professor's teaching is constructive in its nature, and is quite refreshing amid the mass of empirical detail which currently passes as "philosophy."

THE SUPREMACY OF THE SPIRITUAL. By Edward Randall Knowles, LL.D. 62 pp. Cloth, 75 cts. The Arena Publishing Co., Boston.

In this interesting little book the author points out the greater reality of the spiritual world and its supremacy over the material. The "universal ether"—the natural medium for the transmission of light, heat, sound, electricity, magnetism, and gravitation—he regards as a spiritual substance. Yet it is susceptible to manipulation by human will, the well-known phenomena of thought transference and mental suggestion from one mind to another being cited as evidences of the fact. In addition to some valuable thoughts on the nature of electricity, Dr. Knowles includes in this treatise a number of original poems, appropriate to the subject he discusses, which will bear reading more than once.

THE POLITICAL ECONOMY OF NATURAL LAW. By Henry Wood. 295 pp. Cloth, $1.25. Lee & Shepard, publishers, Boston.

Here we have "the dismal science" of political economy illumined by the thoughts of an exceedingly bright mind. It is always a pleasure to review the works of Mr. Wood, several of which have recently come to our literary table; but the author's versatility is most strikingly shown in the present volume. While it does not aim to be a panacea for earthly ills, it points out with irresistible logic the many fallacies, on the parts of both cap-

ital and labor, which have grown out of their failure to recognize the uniformity and universality of Law. The author is synthetic rather than analytic in his reasoning, and the reader cannot fail to have his perceptions broadened and his sympathies enlarged; while the fact of our racial unity is revealed in the fraternization of mankind which would follow the general adoption and recognition of the eternal principles of truth and justice.

AS IT IS TO BE. By Cora Linn Daniels. 258 pp. Cloth, 75 cts. and $1.00. Published by the author, Franklin, Mass.

That clairaudience is an actual faculty of the human mind seems proved beyond doubt in this remarkable book, which is now in its fifth edition. The author has recorded the utterances of "Voices" which, whether extraneous to or identical with the promptings of her own spirit, betray a knowledge of truth and a comprehension of spiritual philosophy more profound than is common to occult literature. It is a rational explanation of life here and hereafter, and of transition from the lower to the higher plane. Beautifully illustrated, with a portrait of the author, it should find a place in every library.

TRUTH. A novel. By Louis de Villeneuve. 369 pp. Cloth, $1.00; paper, 50 cts. Published by the author.

This fascinating story, as its title demands, is built upon facts. It embodies a discussion of many scientific problems of the day, which are treated in a most interesting manner. The opening chapter is of a somewhat occult nature, and presents one of the great truths of the present century in a most suggestive style. Indeed, each chapter is vibrant with living exponents of various philosophies, and leaves in the reader's mind a feeling that something has been gained by its perusal. Weird in construction and pure and elevating in tone, it creates a desire to read the sequel, which, we are informed, will soon be published.

KORADINE LETTERS. By Alice B. Stockham, M.D., and Lida Hood Talbot. Cloth, $1.25. Alice B. Stockham & Co., publishers, Chicago.

The sub-title of this work is "A Prophetic Story," and a delightful one it is. No young girl who is desirous of living a natural life, and of developing her individuality along rational lines, can afford to be without it. The harmonious growth of body, mind, and spirit is traced through the "Letters" in a most charming and edifying manner. Though intended as "a girl's own book," the volume contains hints of equal value to young men. It is philosophic, scientific, educative, and answers to a need.

THE RESURRECTION: Its Genuine Character Considered. By Alexander Wilder, M.D. 11 pp. Paper, 5 cts. Published by the author. [For sale by The Metaphysical Publishing Co.]

In this little pamphlet the author treats the question of Christ's resurrection in the broadest possible manner, and furnishes extracts from some of

the most authentic writings on the subject. In its handling Dr. Wilder has evolved a reasonable conception of the Saviour's ascent into heaven. The treatise well repays perusal.

CHRISTIAN SCIENCE. By Aaron M. Crane. 16 pp. Paper, 10 cts. [For sale by The Metaphysical Publishing Co.]

The author of this treatise styles it, "A brief answer to the question, 'What is it?'" It is a condensed statement of the basic principles of Christian science, put in a form calculated to suggest thought on the subject and to satisfy the minds of inquirers not familiar with the methods of this school.

JUSTICE A HEALING POWER. By M. J. Barnett. 27 pp. Paper, 25 cts. [For sale by The Metaphysical Publishing Co.]

This is a concise attempt to inculcate the grand metaphysical lesson that "virtue is a remedy for disease." It is presented in both positive and negative lights, each tending to prove that the establishment of simple justice would result in a beneficial influence over spiritual as well as material conditions. It seems impossible not to agree with the author's conclusions.

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## AMONG OUR EXCHANGES.

THE March number of *Lucifer*, a theosophical monthly founded by Madame Blavatsky and edited by Annie Besant and G. R. S. Mead, comes to hand with its usual quota of interesting matter. M. U. Moore concludes his discussion of "Illusion" in this number, and J. Stirling contributes a thoughtful article on "Ancient Wisdom and Modern Science."

THE *Phrenological Journal and Science of Health* for March has for its frontispiece a portrait of Mrs. Elizabeth B. Grannis, and Dr. Edgar C. Beall furnishes an interesting "phrenograph" of that lady. A symposium of views on "Phrenology and Unfortunate Marriages" reveals the wide diversity of opinion which may exist among those who have equal opportunities for observation and study.

THE current number of *The Path*, edited by Wm. Q. Judge, is very attractive. Theosophists will find the fourth instalment of the "Letters of H. P. Blavatsky" of unusual interest, while the "Mirror of the Movement" is full of suggestions to the ordinary reader.

WE have received a sample copy of *The Palmist*, a sixpenny monthly published in London. This journal presents many unique features, and is the organ of the British Chirological Society. It will interest even those who are not students of palmistry.

THE

# METAPHYSICAL MAGAZINE.

VOL. I. MAY, 1895. No. 5.

## THE NEW PSYCHOLOGY.

BY J. ELIZABETH HOTCHKISS, A.M., PH.D.

IN order to ascertain the degree of modern psychological development, it will be necessary to investigate the methods of science and trace the evolution of psychology through the various sciences. By a simple adjustment of these working methods science will then become an art for the further development of the human race.

The methods of one century are wholly inefficient to the requirements of the next. Hence a necessary development as the needs of the world grow more intricate through the complex relations of civilized society. The growth of science is even more difficult and awkward than the growth of the individual, for the ego is to a certain extent a law unto itself, while science is the essence of many minds with the stamp upon it of many conflicting personalities. The fanatic and pirate Columbus of the reign of Isabella in Spain, is to-day the great discoverer of America. The Cyrus W. Field who was an object of ridicule when he proposed to connect the Old World with the New, is now the esteemed projector of the Atlantic cable.

In the light of a proud achievement, science dares to recognize and proclaim the power of the individual, but in the light of anticipation that same individual is often condemned as a fanatic and a crank. Science is, therefore, without faith. Proof

and demonstration are the watchwords of the exact sciences. That alone is accepted which can be tested by rule and measurement, and he alone is ranked among the scientists who openly presents a valuable knowledge to the world. The physician who dares to keep a secret from the profession is dubbed a quack. The inventor or the student who reaches out to grasp a helping hand that may aid him in the development of an ambitious idea, is only a crank in the eyes of science. The possibilities, in fact, amount to nothing, and, on the other hand, the entire sum of the learning of to-day is not comprised within the accepted volumes of exact science; for orthodoxy is necessarily opposed to the liberal and precocious growth, whether in science or theology.

In this strict conservatism, the scientific sphere has been protected on the one hand from unworthy intrusion that might drag its noble standard into disrepute; on the other hand, it has been the loser by disregarding all those subtle forces of nature that may win through persuasion, but rarely by means of argument. The old metaphysicians were inclined to place science on the ground of pure reason, as exactly antagonistic to faith. It is for this reason that science and religion have fought a royal battle in which both have lost much, for they are in reality closely related and interdependent. In the new psychology the testimony of the intuitions is given a prominent place, and the new religion is made clear by the light of science.

From such a warfare of reason and faith there naturally developed a class of agnostics who, refusing to believe by faith alone, and therefore not acceptable to the Church, have declared themselves as "knowing nothing" of divinity, since the mysteries of religion could never be proved to them. The new church aptly compares their state of mind to the toboggan-slide, for, having cut loose from their starting-point, they can still take note of nothing on either side of them, but rejoice in their progress, although in a rapid descent.

Agnosticism is the danger that always confronts faith. Let me not be supposed to disparage the grandeur of faith when it rests upon a firm foundation either of personal research or of

religious authority; but faith that ignores the psychological basis of an esoteric development is as dangerous to religion as it is to science. For the purpose of faith is love, "the greatest thing in the world," and yet love misunderstood is the most dangerous thing in the world.

In the perfect man there must be an accurate balance of mind and heart. The intellect is a cold and unfeeling master; the heart, unless held in check by the control of the will, is often carried away by the force of its own emotion. Intellect and feeling must act and react upon each other. What is sentiment to the unbalanced mind? And as for reason, without faith, "Atheists are as dull who cannot guess God's presence out of sight."

In briefly recounting the stages of scientific growth, we begin with ignorance, away back in the early ages when science was unknown. Then in the field of religion came mythology, a picturesque anticipation of the world's Divinity. There were gods in the wind and in the streams. Men worshipped the sun and the moon, even the cow and the sacred ibis, and then degenerated into a worship of images and the golden calf. There followed, after Christianity was established, a worship of woman, which continued through the Middle Ages. The religious idea is even more elevated to-day, and now the God *in* man is the new creed. Hardly recognized yet, it is true; but the idea is one that will cause a tremendous advance not only in science but in religion. It has a close bearing upon psychology, for it shifts the attitude of all science from the exoteric to the esoteric point of view, and brings out the grandeur of man himself, as a god in nature, an expression of the Divine thought, possessing, like his Maker, the power of creation.

We may likewise follow the development of psychology. There was at first ignorance, then came mysticism, then followed speculation, and now we have reached the plane of experiment and verification that leads to exact science. Each process in its turn has been merely a working method for the development of the human race, and with this evolution of science and religion there has been a psychological evolution of

man himself, which has been ably demonstrated by Darwin, Herbert Spencer, and others, while every declaration of independence has brought the divine spirit of man nearer to the inmost truth.

Perhaps no science has made a more rapid development and passed under a more complete metamorphosis during a brief period of time than psychology. In the prevailing tendency of the age to particularize to the last atom of subdivision, the many kindred sciences have each been accorded a definite place as an individual specialty, and the result of this accurate subdivision is not, as might be supposed, to make the sciences more foreign to one another, but to properly designate their relationship.

If we arrange the sciences in a scale of increasing specialty and complexity we shall place psychology at the end: mathematics, physics, chemistry, biology, psychology. The term *metaphysics*, or mental philosophy, was once too indiscriminately used to carry an exact meaning in its application, however precise may have been the definition of the word; and at one time it was dragged into disrepute by the schoolmen who attempted to solve such foolish problems as "how many angels could be balanced on the point of a needle." It now takes its true place as the science of Being, which refers particularly to the cognitive and intellectual functions. However, it is still more closely allied to psychology than any of the other sciences, but in describing psychology as the science of the soul we shall readily perceive the line of difference, although it is not as yet strictly enforced.

The old psychology was divided into the intellect, the emotions, and the will. It takes its place by the side of speculative philosophy. It was developed and limited by the intellectual faculties, and admitted no authority for occultism. It was strictly orthodox in its reasoning analysis. As a material form it served its purpose, but it was only a step toward a further development.

The new psychology is full of life and activity. It seeks to demonstrate its propositions. Its divisions are feeling, intellec-

tion, and conation. It gives close attention to physiology and experimental psychology, to the psychological principles in the phenomena of racial and animal life, to insanity and hypnotism. It yields a large range of thought to the development of nervous physiology. It investigates the life principle as well as the body, and asserts the authority of the soul as the dominant function of being. The modern psychology admits both the spiritual and the material. The science of mind reserves for itself the modest title of scientific or empirical psychology, while it gives over to a higher branch of metaphysics the questions of spiritual activity and immortality of the soul, known as Rational or Inferential Psychology.

The old method of psychological investigation has been largely introspective, the chief objection to which lies in the fact that all scientific inquiry requires a certain aloofness of mind and absence of self-consciousness. But the inductive reasoning of the past is being transformed by a few practical men who, caring little for speculation, are making valuable discoveries by experimental research. Their experiments and demonstrations have proved a most valuable acquisition to psychology, and the investigation of mental phenomena is being continued by the recently established societies of psychical research. They have undertaken to develop a class of subjects that had long ago fallen into disrepute as encouraging superstition and spiritualism. Mind-reading, clairvoyance or lucidity, dreams, ghosts, and illusions begin to assume a new interest under the honest investigations of the scientific mind. At a conference of the ministers of Boston, the following reasonable attitude toward spiritualism was agreed upon: "If there is nothing in it we ought to take a decided stand against it, but if there is anything in it we cannot afford to lose it." Thus they determined to investigate and by this means they may at least come to a better understanding of the Spirit, and throw much light upon the Bible mysteries.

This is the age of the scientific novel, which is merely a device for communicating a complex thought in a simple and entertaining form, in order to reach the understanding of the

unscientific mind. In this connection may be mentioned "Dr. Jekyll and Mr. Hyde," which illustrates the dual personality, and in "Peter Ibbetson" we may obtain a very beautiful phase of visions, thought-transference, and psychic telegraphy. Du Maurier's latest work, "Trilby," is a remarkable instance of hypnotism.

Among other departments of psychical research is that of infant psychology, which refers itself back to the old question of the existence of certain "innate ideas," which was propounded by the ancient philosophers.

There were two opposing factions. The philosophy of Plato, which has been developed in modern thought by Descartes, Leibnitz, and Kant, erected reason into a special and superior source of knowledge and regarded it as an essential factor in all true or valid cognitions. It was known as rationalism, or intuitionalism. Opposed to this is the tendency to refer all cognition back to sensation, which is also a doctrine of ancient philosophy, and more fully developed by Locke and his followers, especially Hume. It is known as sensationalism, experimentalism (or empiricism), and more recently (since the laws of association have become known) associationalism. This question was simplified when it was found that it no longer belonged to philosophy, but extended into the psychological domain. The question is exemplified in the case made prominent by Hume: "Is my belief in the universality of causation a mere effect or residuum of experience and habit, or is it a product of the mind itself working according to its pre-established and unalterable forms of activity on sense experience?" In the transmitted products of ancestral experience with which Herbert Spencer endows the child, it is claimed that the evolutionist has reconciled the two opposing philosophical views.

Already in an early stage of human thought the seat of the soul was sometimes located in the heart, sometimes in the head. It is for this reason that the sciences were never quite distinct. Plato reserved the cranium for reason, but, the nerves not having been discovered, he supposed that impressions were transmitted to the brain by blood-vessels. Aristotle rejected the

cranium as the seat of the mind, and placed it in the head. It will therefore be seen how much we owe to the modern methods of physiological research and the more clearly defined relations between body and mind in the better understanding of the brain and nervous system.

Anthropology treats of man, body and soul, and includes somatology and psychology. Somatology refers to the structure and functions, as in anatomy and physiology. Psychology, however, treats of something more intangible. It is the science of the soul. It is well called the highest court, for it points the way to conscience and the completest spiritual development. The majority of thinkers, however, reject this word "soul," and substitute "mind," or "psychic factor." As so little is actually known in regard to the true nature of the soul that could be accepted by science, this expression, when used in the abstract, is probably more exact; although a psychology without a *Psyche* is like the play of "Hamlet" with *Hamlet* left out.

The term *psychology* is less than three hundred years old, yet the study is not a new one, for among the ancient Chaldeans there was much wisdom of the soul. The learning of the Magi has been the most sacred inheritance of the Church. It was of such a character that only discipline and growth could develop the powers of man to receive it in safety. To grasp at the sacred truth with a reckless confidence meant worse than destruction, even as he is destroyed who plays with the lightning of heaven; yet there is much power in a scientific use of electricity, as there is in a scientific knowledge of the soul. It is true that when we lay aside all the forms and symbols which have veiled the mysteries of every religion, we must recognize the fact, which the Bible itself reveals, that a little knowledge is a dangerous thing. Those words, "Grow in grace," place a powerful restraint upon the eagerness of adventurous youth, and in the course of their application they prove, more than volumes could express, not only that ignorance is the root of all evil, but they point out the necessity for a right beginning, a gradual progress, and a definite aim. As man is therefore the unchanging factor, psychology has authority over ethics and

theology. It is likewise related to philosophy; to law; to political economy; to æsthetics, so far as it gives canons of taste; to logic, which has been called its law-giver; and to metaphysics, its voucher, for the one prescribes the rules of right thinking and the other presents the primitive grounds of being itself.

Sully draws a very satisfactory line of difference in defining the philosophical problem, as "knowledge considered objectively in respect of its reality, while psychology considers it subjectively as a mental process. The truth or falsity of the intellectual phenomena which we call cognition is a matter of indifference to the psychologist; for his purpose the most absurd delusion of a maniac is of equal value with a perfectly rational belief." That science which considers cognition on its objective side in regard to its truth or falsity is termed logic. Philosophy goes beyond this and considers the objective aspect of all cognition.

In its relation to the law, psychology opens up a vast field of thought, and has even given rise to an individual science in the important researches of criminal anthropology. Man in his relations to crime must be considered in his physical and metaphysical aspects. The first consideration is the will and the degree of human responsibility. The question of free choice naturally arises, the influences that mould the character in the ways of wickedness, the power of heredity, of personal influence (especially hypnotic), of environment, and of undue freedom or restraint. Here, too, are considered the relations of physiology to psychology, the effect of vice and disease upon the mind and nervous system and consequently upon the character, and the possibility of a reform as better than punishment, by means of a healthy physical development. The strengthening and uplifting of the muscular system in a course of physical training and military drill has already made remarkable progress in the Elmira Reformatory, and the result has demonstrated a marked improvement by this physical means upon the morals and general character of the men.

The treatment of the insane has gained much from psychol-

ogy in a collateral branch of this department known as mental therapeutics, or, as Bernheim calls it, "suggestive therapeutics." Here, too, the man himself is the most important factor. As hypnotism has been known to induce crime, so has it been made to relieve the effects of wrong living. The feverish intensity of these modern times, the anxiety of speculation, the struggle of competition, too often result in a loss of mental balance. "Insanity is part of the price we pay for our Western civilization," writes Dr. J. O. Putnam, of the Buffalo State Hospital; and in a lecture on tonics Professor McCorkle, of Brooklyn, says: "The best tonic that you can carry into the sick-room is Hope. Dwelling on one's diseases brings about functional and pathological changes, but hope is better than quinine." The body is affected by the emotions even in the most healthful state, and this is particularly true of the nervous temperament. The imagination may bring on disease, as it is well known that the thought may be so directed toward any organ as to control its activity, even to the point of complete inhibition.

In this connection we find a large field of healing among the so-called quacks or impostors upon the profession. It is claimed there may be much good in their accomplishments, but we can never tell wherein the danger lies. In a lecture delivered before the New Jersey Medical College, Professor Thwing declares: "There is a treatment in which neither Christianity nor science is found, though it claims both. There are faith cures in which faith in God has really nothing to do; there are thaumaturgists of all sorts, by whom multitudes are led astray. It will be your vocation as medical men to disengage truth from rubbish and exalt the sacred art of healing to the position it deserves."

However, there is undoubtedly a valuable field of healing in the occult processes, which few are as yet able to explain, and the schools of medicine would be glad to ignore. There may be found hope for future development in the simple statement, "Electricity is life." Edison recognizes three kinds of electricity, and names as the third the highest spiritual force,

which science has ignored until now, although occasionally consenting to investigate its phenomena.

It is often observed that the administering of medicine itself is but an experiment. Voltaire defines a doctor as "one who pours drugs of which he knows little into a body of which he knows less." Indeed medicine, as Professor Tyndall declares, has only recently become a science; and how much more scientific will it be considered when the nature of the individual is taken into account! It is in this field perhaps more than any other that the influence of psychology is developing the most remarkable results. In diseases of the nervous system, particularly where the imagination has long been known to kill, it may also be made to cure.

As to the further relation of the sciences, note the volumes that have been written on the subject of civil government, on capital and labor, on the law of supply and demand, on the division of wealth, on punishment and reform, on marriage and divorce. In every case psychology points out the factor that has been too frequently overlooked—the man himself, whose nature, needs, and possibilities must render the only humane and satisfactory solution to the problem.

Look at educational science. The development of the young mind, the drawing out of all the capabilities of the nature, the tuning of the temper by the careful adjustment of the will, the gradual growth into the knowledge of right and wrong, the directing of the powers of sense, the imagination, the memory, the self-government, and the final inspiration of the liberated soul. Psychology points the way as the only true guide, inasmuch as the soul that is out of harmony with itself must ever fail of its complete accomplishment.

It follows, then, that when we have placed psychology in this dominant independence toward the kindred sciences we must not suppose that the laws of relationship are the less observed. Herein lies its peculiarly modern function, which this very independence has rendered possible, and each science in turn is therefore illumined by psychology. Only small portions of these diverse sciences have ever been incorporated into

the exact psychologies; but we have here the great field of psychological research, so that we may trace the growth of the science from its source in these numerous mountain streams.

The study of attention is the psychological basis of a great majority of interesting questions. It is one that has been successfully developed by Theodore Ribot, who dwells upon the spontaneous as well as the usually recognized voluntary attention. He quotes Obersteiner, in whose view attention is essentially a fact of inhibition. He finds that generally it requires a longer time in the ignorant than in cultivated persons, in women than in men, in the aged than in persons of middle age and youth. He takes an interesting illustration from Darwin, who relates that the training of monkeys for acting depends entirely upon their power of attention: "If, when the trainer was talking and explaining anything to a monkey, its attention was easily distracted, as by a fly on the wall or other trifling object, the case was hopeless. If he tried by punishment to make an inattentive monkey act, it turned sulky. On the other hand, a monkey which carefully attended to him could always be trained."

Ribot considers change to be the fundamental quality of attention, and takes account of the natural oscillations of the mind and the dangerous results of prolonged and unaccustomed inhibition, such as giddiness, blindness, or loss of entire consciousness. In the study of voluntary attention he brings out some valuable truths, as a demonstration of both weakness and strength. In its weakness we find a class who are narrow-minded, or given up to a hobby, even monomaniacs and hypochondriacs. In its strength, where the attention is transformed into a fixed idea, as clearly seen in great men, we may deduce many valuable truths from an understanding of the psychological basis. He agrees with Buccola that "the fixed idea is attention in its highest degree, the uttermost term of its inhibitory faculty." "What is a great life?" said Alfred de Vigny; "a thought of youth realized in mature age." And the Bible lays stress upon the sowing of the seed, for every life will reap that which it has sown. If greatness is the super-development

of one faculty of the mind at the expense of all the others, since the human energy is undoubtedly subject to limitations, then the poet was right in saying that "great wits are to madness near allied;" and perhaps that was a judicious woman who concluded to humor all men as if they were more or less insane. The wise old Quaker spoke truly, then, when he said: "Friend, all the world's a little queer excepting thee and me, and sometimes I think thee a trifle peculiar." There is something uncanny in this imprisoned mind, whether it turns inward upon itself to meditate introspectively, or looks out upon the world as one planet might gaze upon another and comment upon its course.

The study of attention naturally leads up to the question of hypnotism. As chemistry grew out of alchemy, and astronomy out of astrology, so is science beginning to accept a hint from the much-maligned mesmerism, and, rescuing it from the hands of witches, conjurors, and sorcerers, has transformed it into the more dignified and scientific hypnotism. It is not, therefore, a new science in reality, only in name; although it is more often suggestion than animal magnetism. It was known in the earliest times and used in the service of mysticism, prognostication, and religion by the priests of ancient Egypt and by the old Indian fakirs, by the Greek oracles, the Roman sibyls, and the mediæval magicians, exorcists, conjurors, pneumatologists, and many others.

After the introduction of Christianity, however, all this was gradually dispelled. Such phenomena were looked upon as the works of the devil, and whoever possessed the power was regarded as bewitched. Those witches, who were inhumanly persecuted during the Middle Ages, and even during the early history of our own country, were somnambules who possessed the power of falling easily into the hypnotic state. Some have shown great power of clairvoyance, concerning both the past and the future. Others have displayed a remarkable development of the senses, could hear the slightest sound at long distances, and could describe scenes that were obscured to the ordinary sight of the eye.

We get the term mesmerism from Frederick Anton Mesmer, born in 1734 in a village on Lake Constance. He believed magnetism to be a quality common to all bodies, and the bond which held together the whole creation. The medical men looked upon him as a juggler, especially as his dreams of the golden age were never realized. He met his downfall at the hands of an investigating committee, whose report runs as follows: "Magnetism is one fact more in the history of human errors, and a great proof of the power of the imagination."

A new era began, however, with the research of the English surgeon, James Braid, of Manchester, who in 1842 published his work on Neurypnology. It was he who brought out mesmerism into the clear light of science, and gave it the name of hypnotism (from the Greek word *hypnos*, sleep). Bjornström relates his conclusions that the magnetic phenomena must not be attributed to a disturbance of the nervous system produced by the concentration of the visual powers, the absolute repose of the body, and the fixing of the attention; he found that all depended upon the physical and psychical condition of the subject, not on the will of the magnetizer nor any magnetic fluid, nor any general mystic agent. Accordingly he let the subjectivity of the sleeper play the main rôle; and he explained numerous somnambulistic phenomena by a morbidly increased sensibility.

The English scientists really made little headway against public opinion and the opposition of the medical fraternity, until the more daring Frenchmen pushed their investigations to further notice. No one has contributed so much to this subject as the celebrated neurologist, Professor Charcot, of La Salpêtrière, in Paris. A somewhat different treatment of the subject from that of Charcot is that of the school of Nancy, to which we owe the special attention given to hypnotism as a means of curing disease, and also as an educational agency. In France, Italy, Germany, and England such investigations have continued, and no physician can now afford to ignore this important branch of medical research.

However, hypnotism is important, principally from the fact

that it is a *mental* means of curing disease. It turns away from the use of drugs, a strictly material method, and in approaching the mental ground it marks the boundary between matter and spirit as a curative means.

In the fact that it is often the complete control of one mind over another it gives room for improvement. Thus we turn toward those mental measures that will permit the patient to retain his self-control and help him to regain the complete authority of his being. In this sense the *metaphysician* liberates the individual and makes him master of himself.

In this healing art, science is gaining the power to demonstrate those beneficent miracles of Christ. They were indeed miracles to the wisdom of His day, for at that time they were far beyond the comprehension of men; but through the development of science the principles of Truth are now being unfolded to the mind, and claim no miraculous power.

It is in the broad application of its laws to the various sciences that psychology, as an underlying principle, will eventually convert itself into working methods for the comprehensive discipline of the nervous system, and thus advance the further development of the human race.

# INTUITION AND DIVINATION.

BY ALEXANDER WILDER, M.D., F.A.S.

"I GO into the telegraph office sometimes," said Professor Morse to a brother artist, "and there watch the operators at their work. Then the wonder all comes back; it seems to be above me. I can hardly realize that it is *my* work; it seems as if another had done it through me."

This sublime acknowledgment contains a suggestion concerning which we would make further inquiry. Professor Morse is by no means the only person who has observed in himself the consciousness of being only an instrument of an intelligence superior to himself. The history of the world's great thinkers is largely made up of such examples. We are much more than tenants of a world where all that is known has been learned by individuals through their corporeal senses and their reasonings therefrom. "Everything flows into us," says Goethe, "so far as we are not it ourselves." The inventor does not originate, but only *comes upon* something which had its being in the world of causes. "Perhaps it will yet be proved," says Kant, "that the human soul, even in this life, is, by an indissoluble communion, connected with all the immaterial natures of the spirit-world, acting upon these and receiving impressions from them." Indeed, there have been, there are and will be, introductions into this world's history and activities from the realms beyond; and there is certain to be developed, in many cases, a sensibility to occult influences which will enable the key to be used by which to obtain an understanding of the matter.

We may not heed the imputations of deception and credulity which have often been cast upon this whole subject. If there are counterfeits, we may be very certain that there is a

genuine original. There is no wrong which is other than a perversion of the right. The critic as well as the sceptic is generally inferior to the person or subject that he employs himself upon, and his candor may often be questioned. The fact is apt to be overlooked that the very capacity to imagine the existence of extraordinary powers is itself evidence that they may exist. Even the gibe of "superstition" is met by the fact that that term properly and legitimately denotes the faculty and perception of what is superior. The bat may seem to have very good reason for repudiating the sunlight as beyond the knowing, and may accordingly circumscribe his belief and inquiries to his own night and twilight; but true souls, while discarding hallucinations and a morbid hankering after marvels, and employing caution in their exploration of all subjects that fall within the scope of the understanding, will always be ready to know what is beyond.

The interior world has not been hidden from us by impenetrable darkness; the Supreme Being has not left himself without witness. Because we are not able with our cups to measure the liquid contents of the ocean, or to take its dimensions, it does not follow that the ocean is altogether beyond our knowing. We view it from its shores; we sail upon its bosom, and are refreshed by the showers which its emanations supply; we know that bays and inlets are its members, and that the countless rivers flow into its embrace. So, too, in an analogous way, we know God. The finite does not comprehend the Infinite; but by our own existence, by the operations of the universe around us, by the ever-watchful Providence that cares for us even when seemingly unmindful of our welfare, by the impartial and unerring justice which is everywhere within and above us, we perceive His working; and also by that higher intuition which carries the mind from the external into close and intimate communication with the interior of things. The ideal truth, transcending all invention, is the goal of every right endeavor. To possess it is to be free, in the genuine sense of the term. All other liberty is superficial and factitious.

There are periods in the life of every individual in which

some prompting or suggestion is anxiously desired, upon which to rely for the forming of a right conclusion or for the adopting of a course of action which shall be truly wise. We are conscious of a disposition in us all, when in perplexity, to seek admonition and guidance from a source superior to ourselves. Indeed, the spiritual history of mankind has been characterized by incessant endeavor to break through the cordon of uncertainty. Men in every age have left considerations of personal ambition and advantage in the background, and aspired to gain a higher wisdom and communication with the intelligence that controls the phenomena and vicissitudes of every-day life. If we approve of the course of the young and inexpert when they seek advice from those who are older or more competent, we may also appreciate the motive of the person who desires aid and direction from sources beyond the sublunary region of existence.

As man grows older he will take on new relations with the universe. There has always been an eagerness with individuals to supplement the faculties with which they were endowed. They are not content, like the Carib Indian, simply to note what is within common observation, and not to seek to know anything further. Even the ladder of Jacob, however high it might rise in the air, would have no significance for them except that its top were to reach to heaven, so that the angels may come down and go up upon it.

We all have such a quality. In the uncultured, perhaps, it may be little else than an instinct. That, however, does not signify. We may exceed our present limitations. New faculties have been developed in human beings since the peoples of the earth became known historically. For example, it is beyond the power of the inhabitants in many savage countries to count more than five or ten, and we have good reason to believe that with the ancients such enumerations as forty, a hundred, or a thousand did not imply any definite number. Among ourselves, however, we have developed the counting faculty to a wonderful perfection, and even learned to assist our computations with logarithms. Doubtless, also, the germs of other faculties exist,

the presence of which is hardly surmised. At some period such are certain to be developed and brought into activity. There is with us a peculiar instinct, a proclivity for fortune-telling, the outcrop or rudiment of a faculty the evolving of which will be as the creating of a sixth sense. It is an element of our nature, and therefore contains the promise of vast possibilities.

Lyell and other geologists have taught that there have not been the catastrophes and sudden changes in the physical condition and configuration of the earth which had been supposed, but a steady progress from century to century and age to age. So far as we can apprehend the matter, this is plausible. We may likewise presume that the human soul undergoes no abrupt or arbitrary transformations, but moves steadily onward in its career toward the Infinite. Being endowed with volition, passion, and activity, it may approximate the diviner natures and receive from them a certain vivifying of its powers.

Man, as to his spiritual quality, is the emanation of Divinity, and as a soul and personality his destiny is that of evolution. The operation of evolution is to bring into the character and active life the principles and faculties which have been implanted. The human soul, as it becomes developed into higher conditions, exercises the powers and qualities which it derived from the divine source, and from this enlarging of its faculties becomes more and more recipient of illumination. We may not regard this as in any way out of the due order, or an establishing of confidential relations with Deity, but as the bringing to light of divinity within us.

A vast amount of study and conjecture has been given to the declaration of Socrates that he was attended by a dæmon, or spiritual monitor. In his "Vindication" he explains the matter himself: "I am moved by a certain divine and spiritual influence. It began with me from childhood, and is a kind of voice which, when present, always dissuades me from something that I am about to do; but it never impels me." This is plain enough to the person who has the senses exercised to discern. It may not be so easy, however, for us to perceive the reason why the monitor did not also incite to special actions.

Apuleius has given the reason as being personal to Socrates alone: that as he was a man almost perfect, and prompt to the performance of all requisite duties, he never stood in need of any one to exhort him. Sometimes, however, when danger happened to lurk in his undertakings, he might require to be forbidden, and the admonition served to induce him to use due precaution and to desist from his attempt. It might be that he would resume it more safely at a future time, or set about it in some other way.

He seems to have made little account, however, of words uttered in a rapture of the senses. "I went to the poets," said he, "to the tragic, the dithyrambic, and others, and found that they did not accomplish their work by intelligence, but simply by a natural elevation of thought and under the influence of enthusiasm, like prophets and seers; for these, too, utter many excellent things, but understand nothing which they say." A lesson not widely unlike this may be found in the sacred records of the Hebrews. We read there of God speaking to Job out of a whirlwind, to Daniel in an earthquake, and to Moses out of the fire. But in the memorials of the prophet Elijah, it is related that on a certain occasion he repaired to the mystic cave in Mount Horeb, and there witnessed the epoptic vision. "A great and strong wind rent the mountains, and brake in pieces the rocks, but the Lord was not in the wind; and after the wind there was an earthquake, but the Lord was not in the earthquake; and after the earthquake was a fire, but the Lord was not in the fire; and then, after the fire, was a still small voice." (Hebrew text.) The supreme moment had then come, and the prophet, wrapping his face in his mantle, went forth to receive the communication.

Very much of this character was the voice or signal to the illustrious Athenian. Marvellous displays, however glorious, are but superficial and external. The word imparted is not speech or desire, but a divine entity interior to both. Is it subjective or objective? Is it uttered *in* the heart, or *into* the heart? From one point of view the sign and voice appear to emanate from the individual; from another they are seen to be from

above. The Delphic inscription imputed to Solon: γνῶθι σεαυτόν (to know one's own self) is therefore prolific of meaning, involving all of wisdom to which we may attain.

We can easily perceive within the compass of our being a twofold quality of thought and impulsion. We are emotive, passional, knowing and choosing, as the animal races do, whatever pertains to the world of sensible phenomena. In those respects by which we differ from animals we are intellective, spiritual, and divine. The lower nature is indicated by its vivid sense of pleasure and suffering; the higher by the intuition of right and wrong. It irks and benumbs the better nature when it is dragged down from its throne and placed under the dominion of the psychic and sensual. Plato has described this condition as an abiding in a cave with the back toward the light which is shining in from the entrance: the shadows, which are all that may be seen, are apprehended by the besotted understanding as tangible things, and therefore as the sole realities. We may not unreasonably suppose that the form of learning so fondly distinguished as scientific, belongs principally within this category.

While, therefore, the philosopher regarded the passional and appetitive nature as corruptible from being subject to incessant changeableness, he described the nobler, supersensuous, and spiritual nature as immortal and incorruptible, having its place and actual abode in the eternal world. "The more intelligent know," says Plutarch, "that the superior intellect is outside and distinct from the corporeal nature, and they call it accordingly the divine guardian." "For the mind (νοός) is our dæmon, or guardian," says Mænander; "the divine principle placed with every human being to initiate him into the mysteries of life, and requiring everything to be good."

We may, then, understand the intuitive faculty to be the power which the rational soul, or spirit, possesses by virtue of its nature—kindred and in a manner homogeneous with the Deity. Its ideas or concepts of goodness, truth, and beauty are to the interior world what the sun is to the external universe. They reveal to the consciousness the facts of the eternal region. The ideal of the good is the source of the light of truth,

and it gives to the soul the power of knowing. So far as it is obscured, so far the truth cannot be perceived. Only the pure in heart behold the Divine. They have a life not amenable, like the common life on earth, to the conditions of time and space; but, so to speak, they live in eternity, they witness the eternal realities, and come into communion with the absolute Beauty, Truth, and Good — in other terms, with Divinity itself.

We may readily comprehend from this that intellection, the faculty of intuition, is the instinct peculiar to every individual matured into the unerring consciousness of right and wrong, and into a conception equally vivid of the source and sequence of events. We may attain to them by the proper discipline and cultivation of ourselves. Justice in our action, wisdom in our thought, and charity in our purpose, are essential to this end. These will bring us duly to that superior perception and insight which appear to the possessor himself like a child's simplicity, but to others as an attainment almost superhuman.

In the scope of this faculty is included all that really exists of prophetic endowment and foreknowledge. We may, however, consider the perception of the future as chiefly incidental. Upon the tablets of the Supernal Wisdom everything is mirrored and constantly present; or, in plainer terms, there is no *past* or *future* in the eternal world, but a perpetual NOW. Whoever knows the present well is also aware of what is to come. It is true that "coming events cast their shadows before." The present is never stable, but transitory, and always a *becoming;* and so it constantly includes the future. The individual brought into *rapport* with fact immediately existing, having his mind developed and refined to the requisite acuteness, will perceive as by feeling what is to follow.

This is aptly illustrated in the Hebrew record, in the interview of Hazael with the prophet Elisha. The latter gazed steadily upon the royal messenger till his countenance fell, weeping as he looked. "I know the evil which thou wilt do to my people," said he, and described the cruelties. Hazael protested that this could not be, as he was a man of small account.

"What is thy servant, the dog, that he should do this great thing?" The prophet simply replies: "The Lord has shown me that thou art to be the king of Syria." (Hebrew text.)

The human soul itself, in certain relations and conditions, is analogous in many respects to an electric wire. It will thrill others with its fire, and again will receive from those with whom it is *en rapport* the percept of what they are doing, thinking, and wishing. It is an idle folly for us to affect to be incredulous in this matter, and will only serve to keep us ignorant. Our own earth and atmosphere are by no means the all of nature. However far from the surface of the globe the atmosphere may extend, there is also a rarer, purer ether besides —cognized by the mind though not demonstrated by scientific experiment; and in this ether all worlds and systems are comprised. It is a medium common to them all. Light, magnetism, electricity, and the entities denominated *force* and *matter* are its manifestations. By its agency the worlds and their denizens influence and operate upon one another. Indeed, we have little occasion to doubt the existence of means for telegraphic communication with other spheres of being, when we shall have developed the requisite skill and faculties for that purpose.

Other agencies exist, however, within the province of mind itself. As there are innumerable series of living beings of various type and quality between man and the monad, so both logic and evidence make known to us numerous orders of intelligent essences intermediate between mankind and Deity. Some have lived on the earth, and others perhaps have not. "It is very probable," says Jung-Stilling, "that the inhabitants of the invisible world, and especially good angels and spirits, read in the tablets of Providence, and are thus able to know at least certain future events." These events, and other knowledge pertaining to the world, we have abundant reason to acknowledge, are from time to time imparted to persons in a receptive condition who are yet living on the earth. In clear-seeing or clear-hearing moments, in periods of trance or during

sleep,* or when in imminent peril, susceptible persons receive warnings, become cognizant of facts, or are instructed by the instrumentality of beings † in that sphere of existence.

In the case of Socrates the manifestation is described by Plutarch as a sensible perception of a voice, or an apprehending of certain words, the declaration of a spirit by which the very thing that it would declare was immediately and without audible voice represented to his mind. We may view it very properly as a form of spiritual photography. The camera is in the control of the beings cognizant of the facts or events to be transmitted, and the mind of the person is the sensitive plate to receive the impression.

Divination, however, as it is commonly regarded, is a secondary and betimes a questionable matter. Men do not enter into the counsels of the Omniscient in order to learn something which may be employed for selfish purposes. If the alchemist can transmute baser metals into gold, he may not fill the coffers of others with the wealth, or even hoard it up for himself. The celestial boon is not to be purchased with money, but with a commodity of its own character. If any one should even attempt to sell it, he would speedily find that he did not have it in his possession. It can be possessed only by freely giving it away.

We often read or hear of individuals in trance who have left the body and become witnesses, and even participants, of occurrences in some other place. There are statements on record by truthful and intelligent witnesses that persons in such a condition, or in some moment of anxiety, or when actually dying, have made themselves visible. Emanuel Swedenborg has written large volumes containing memoirs of his interviews with spiritual beings. Jung-Stilling has given numerous exam-

* Dr. Franklin informed Cabanis that the bearings and issue of political events, which had puzzled him when awake, were not infrequently unfolded to him in his dreams. Cabanis himself had often like experiences. My own grandfather solved in sleep arithmetical problems that had baffled him before.—A. W.

† "A divine power moves you," says Socrates to Ión, "like that in the stone which Euripides calls the *magnet*. . . . *You* are possessed by Homer."

ples in his treatise on the "Theorie der Geisterkunde." Since the development of spiritualism, abundant instances have been presented that have never been intelligently questioned and may fairly be regarded as confirmatory evidence. The ancients have also given their testimony, telling us of Hermotimos of Klazomené, who was wont to leave his body for days, go about the earth, and return. The initiatory rites of the old worships appear to have recognized, and indeed sometimes to have developed, a like occult phenomenon.

We may with good reason accept for these ecstatic manifestations the explanation of the philosopher: that the soul itself did not really leave the body, but only loosened the tie that held the mind or dæmon to it, and thus enabled the latter to be in more intimate and conscious communication with the beings of its own world, apart from the region of physical sense.*

The prophetic faculty of the human soul is dormant while the attention is absorbed by the scenes and distractions of the external world, as well as during the period of immaturity and adolescence, but it may be aroused when the time and exigency arrive for its manifestation. As our powers are limited, however capable of indefinite expansion, we are in need of discipline and exercise. It is often more than possible to mistake hallucinations and vagaries of the imagination for messages and promptings from the eternal world.

Apollonius of Tyana sets forth temperance as an important means for this attainment. "I take very little food," says he; "and this abstinence maintains my senses unimpaired, so that I can see the present and the future as in a clear mirror. Divine

* ——— "Dare I say:
No spirit ever brake the band
That stays him from the native land
Where first he walked when clasped in clay?

"No visual shade of some one lost,
But he, the spirit himself, may come
Where all the nerve of sense is dumb,
Spirit to Spirit, ghost to ghost."

— *Tennyson.*

beings see the future, common men the present, wise men that which is about to take place. This mode of living develops an acuteness of the senses, or rather a distinct faculty capable of the most wonderful things. I am perfectly sure, therefore, that the intentions of God are unfolded to pure and wise men."

Indeed, the darkness which seems to envelop the interior world from our view is actually in ourselves. We are not precluded from learning anything which it is wholesome and possible for us to know. It may not be presumed that we will ever be able to measure ourselves, or what is above us. Nevertheless an intelligent conception may be attained of the facts which underlie our being, and we may hope to ascertain how to direct our actions aright. There is no power or faculty possessed by one person which is withheld from another. Whatever one person has attained or performed, another can do or attain. Every person must make the path for his own feet. It is his right to employ his powers, and it is for him to cast aside whatever restrictions others may desire to impose upon his thought. There will be no progress in a true life except this freedom shall be exercised. The goal of every right endeavor is the ideal truth, transcending all invention or conjecture—that truth the knowing of which is the genuine freedom.

There are glints and intuitive perceptions of the eternal verity in every mind, which are rightly acknowledged as primary revelations. The faculty to apprehend them is capable of development till we become able to receive in our normal state the communication of the superior wisdom, and to perceive, as by superhuman endowment, what is good and true, as well as appropriate for the immediate occasion. Some define this as a more perfect instinct, others as supernatural power. It may better be described as a direct inspiration and enlargement of the faculties by closer communion with the Source of Existence. It is an interior conception, not to be acquired from text-books and external appliances, but only when the external senses are silent. We may with profit heed the counsel of Socrates to Aristodemos: "Render thyself deserving of some of these divine secrets which may not be penetrated by man,

but are imparted to those alone who consult, who adore, who obey the Deity."

In the end, we come to the golden knowledge of our own selfhood, no more an egotism, but an at*one*ment, a being at one with the Divine Source of Existence. Birth, however noble, is the merit of ancestors; wealth the boon of fortune and industry. Their benefits are uncertain. Old age will impair all physical endowments. But the possessions of the higher intellect are permanent. Then may we emulate Odysseus in the Homeric poem. Attended by Divine Wisdom (Pallas-Athenè) he encountered terrific danger and rose superior to all adverse circumstances. He entered the cavern of the Kyklopes, but escaped from it; he saw the oxen of the Sun, but abstained from them; he descended to the realm of the dead, but came back alive. With the same Wisdom for his companion, he passed by Scylla and was not seized by her; he was surrounded by Charybdis, and was not retained by her; he drank the cup of Kirkè and was not transformed; he came to the Lotus-eaters, yet did not remain with them; he heard the Sirens, yet did not approach them. He held fast his integrity.

Boastful assertion, half-truths, blissful emotions, and excitement of the imagination are insufficient. Infidelity and blind veneration are to be alike discarded. Only the love of the good is the way to the intuition of the true and right. Then, perhaps, we may not be quite certain whether the interior monitor and guide is our own mind or spirit quickened into an infinite acuteness of perception, or the Infinite Wisdom acting through, in, and upon us; nor need we be eager to ascertain, for now the two are one.

Better than any achievement of marvellous powers and functions is that wholesome condition of the mind and affections which produces, as its own outcome, those sentiments and impulsions of justice and reverence, those deep principles of unselfish regard for the well-being of others, which render the individual in every essential of his being pure, good, and true. We have little occasion for the illumination of lamps, stars, meteors, or even of the moon herself, when we have the

Sun at meridian beaming forth his effulgence in every direction. No more do we require the utterances of seers, expounders, or even of prophets, when we are truly at one with the Divine Source of life and intelligence, and are so inspired with the sacred enthusiasm that we, as of our own accord, do the will and think the thoughts of God.

# STEPS IN OCCULT PHILOSOPHY.

BY ALEXANDER FULLERTON, F.T.S.

TAKING his stand apart from all predilections or traditions, the philosopher looks out over the field of human phenomena and notes that each man enters upon, traverses, and leaves a zone of life, his ingress and exit being each a definite act—birth and death. Before and after these is utter darkness. The man first emerges from, and at last passes into, the unseen. But the enormous variety of human lot, equalled by like variety in human character, shows both that the antecedent existence must have been different and that the following must be no less so. Diversified crops argue diversified seed, and diversified fruit argues diversified seed for future sowing. But as every philosopher has for the background of all his thought the Law of Causation and the Law of Evolution, the one we are imagining perceives at once that these varied human characters must have had a past to produce that variety, and that the elements in it, as well as the visible experiences during the transit of the zone of life, must have been subject to evolutionary control. Not less is it evident that neither causation nor evolvement can be arrested at death if soul-survival is a fact, for effects must work out and development ensue, no matter whether the bodily organism be a living temple or a discarded shell.

Moving thus inevitably from step to step under the pressure from accustomed thought, our philosopher discerns that these individual experiences antecedent to what we call "birth" must have been, because of their palpable results in tastes, aptitudes, talents, tendencies of distinctly human quality, in an environment and under conditions analogous to the present—in other words, upon this very earth. The soul must have been here before. Hence the clear fact of Reincarnation. Yet

as these successive earth-lives can have no conceivable underlying connection save through the Law of Causation, evidently the soul-character exhibited in each, and also the vicissitudes undergone here, are the result of the merit and demerit previously acquired ; that is, Karma. And this must hold equally of the future, since character is not yet perfected nor Karma fulfilled ; so that as past lives have determined the current one, this must determine the next. And as evolution is the obvious purport of all living processes, our philosopher advances to the large conception of man as a progressing being whose journey to perfection is through a long series of lives under physical conditions, his interior character and his exterior adventures the outcome of prior action in a hidden past, and the responsibility for both self and circumstances, now and hereafter, his alone.

Thus men as we see them, and the experiences they are undergoing, are a visible expression of facts in the invisible. Life is the transcript of a record in the unseen past, and the prophecy of a history in the unseen future. Its seventy years of a material manifestation are but a fragment of a long course otherwise veiled to our senses. What is this but an intimation that the physical is insignificant as compared to the metaphysical ?

Still reflecting on the contents of life, our philosopher notes the incessant connection between the visible and the invisible worlds. The attempt to follow any phenomenon to its source carries one into the realm of the supersensuous. Even the grosser problems in biology do so. History, psychology, heredity are but a short remove. The marvels of hypnotism are not even that. Affection, honor, principle, self-sacrifice, spiritual aspiration are avowedly past the border. To this hidden causal sphere everything is shown referable, and so it must be not only the larger but the more important and the more enduring. Yet, if so, it must be the true home of that Ego which endures from deaths to births and from births to deaths ; and if its home, then its familiar habitat, its cognized surrounding. Man must certainly be able to know something of the sphere where he really belongs and where so much of his existence is spent ; if not as yet through discernment by his own faculties, then

through instruction from those more advanced souls whom Evolution, as working by Karma and Reincarnation, proclaims as its necessary consequents. The unbroken connection between the seen and the unseen worlds is a fact which pushes forward to the doctrine of Masters as the teachers and helpers of the race.

But if all this be so, scientific study in any branch of human learning must be both imperfect and misleading if it considers only surface facts, such constituents as may be observed by the eyes and dissected by the hands. A Botany which only treated that portion of the plant above ground, waiving all questions of root and soil, would be but pseudo-science. Not less so any philosophy of man—man physical, social, mental, psychic, spiritual—which regards him only as a higher animal and rejects his radical connection with the invisible, the environment of forces and laws and entities and influences apart from matter.

Our philosopher's next step, then, is to a conviction that no science has more than partial validity until it brings the supersensuous world within its reach, treating that as indispensable to any true theory, any real investigation. But as no such investigation is practicable without the faculties requisite for it, just as chemical analysis is impossible without eyes and hands, these faculties must exist, or else humanity is forever excluded from actual knowledge, confined to the feeble pretence of it. Yet if such faculties are inherent in humanity, they must in the ages have manifested and left record, however disused or dormant now. This means that scientific exposition of the unseen universe must somewhere be existent, and, if existent, attainable. Where is it to be found?

Current science ignores the possibility, and current religion confines it to a very small reference in a book supposed to be a solitary revelation from God. A universal endowment cannot be thus effaced and for it be substituted a petty and arbitrary disclosure. If no records survive in our longitude, they must be sought elsewhere. Now from remotest antiquity and in various Oriental nations, even in the West of centuries ago and in sporadic cases until now, are records of precisely this kind.

All expound an immemorial philosophy covering the zone of physical life and the territory outside it, avowedly gained by the use of inherent human faculties developed under specialized training, and making the facts of ante-natal and post-mortem existence abundantly distinct. This step brings our philosopher face to face with the ancient Wisdom-Religion, and with its modern re-presentation. As it is examined, he is profoundly impressed with its vast penetration; its marvellous unfoldment of the whole cosmic plan and order; its account of the genesis of earth, living forms, and man; its portrayal of the human evolutionary scheme and purpose; its depiction of the several planes of being and their interactions; its exposition of the laws regulating the progress of the individual Ego through life after life; its disclosure of experiences after death and of the period intervening between incarnations; its delineation of the true aim of man, the methods to attain it, the aids encompassing them. And none of this is speculative. It is a verified transcript of researches by men who have secured their own evolution and developed the very faculties reason predicates as a constituent of human nature; and it is put forth not as guess-work or theory, but as discovery effected under processes as rigidly scientific as any in our laboratories or dissecting-rooms. Nor is it enjoined as an authority not to be questioned, but only commended with assurance that every one interested can ultimately verify these conclusions if he will evolve the faculties he possesses in common with these sages, the way thereto being as open to him as to them.

To a trained philosophic mind such as we are supposing, certain qualities of this interpretation of the cosmos and of man are most impressive. It is demonstrable. Unlike the conflicting theories of modern science, which are ignorant of many essential data, dubious as to facts outside the range of direct experiment, and without either the powers or the recorded observations pertaining to superphysical planes, this has its resources on all planes, uses the copious discoveries made on each, and presents an amplitude of impregnable proof. It is consistent throughout, the great Laws now recognized by our

scientists finding unlimited illustration and meeting no anomalies which seem to imperil their exactness. Of course it cannot efface all cosmic mysteries and bring creation within the scope of finite intellect, but it shows that the difficulties do not arise from contradictions in the scheme, but from the incapacity of present human comprehension to embrace so vast a topic. Yet even herein it abates some perplexities, for by furnishing fresh facts and correcting errors it disposes of the misconceptions which have caused these.

Then, too, it is so eminently rational. Sound minds will not tolerate a theory of the universe or of human life which is fanciful, artificial, arbitrary, which bases itself in any degree on caprice or self-will, which does not furnish ample justification for the existing state of worlds and men. By divesting the Creative Principle of every semblance of arbitrariness, it would, indeed, insure the rationality of the outcome, but in every detail of the great cosmic order it shows the perpetual presence of intelligence, harmony, exact conformity to mental demand. Each new unfoldment of fact vindicates the Wisdom which presides over affairs, and satisfies the urgent craving for assurance that it does so.

Still more imperative is the cry of the moral sense. Its most painful perplexities arise from the apparent heartlessness of Nature and the seeming injustice in human lot. Every ingenuity of conventional philosophy and religion has been exerted to remove them. But this is all upon the surface, and even then is but slightly palliative. Nothing will meet the case but relentless probing to the root of things; no shiftings or evasions or belittlings, but the most resolute handling of every fact and the most uncompromising grapple with every problem. *Why do men not receive their deserts, whether of good or ill?* is the firm inquiry of each thinker. No religious philosophy can permanently maintain itself which does not meet this question frankly and fully. And there is but one satisfactory answer to it: *They do.* If you say that it is not the pleasure of the Almighty that they should, that affairs will be straightened out in a future life, or that individual grievances are of small moment in the general

account, you are propounding a theory which you cannot prove, which is opposed by an instinctive uprising of the soul, and which gives no content to the aching heart which asks why *it* should be made to suffer without just cause. Fallacious and shortcoming, this response must fail to defend the existing order. But upon the basis of Reincarnation and Karma, and with the Law of Evolution as interpretory, the reply "*They do*" fully meets the case. For it shows that the character which men have and the conditions they experience are of their own formation; that they have in earlier existences pursued, just as they are pursuing now, the careers of their own choice; that as the Law of Cause and Effect operates now in producing an old age as the result of youth, so it has operated in the past and will in the future as to incarnations; that no one can possibly complain who reaps as he has sown; that he may determine later crops by his sowing now; that the very object of this relentless system is his own good; that repeated experiences of the results of conduct are the only means to attract him to the conduct which is meritorious; that the responsibility for his destiny rests wholly upon himself. When a man knows that he is and has what he has himself carved out, there is no room for suspicion of injustice; and when he knows too that he may become whatever he will, there is no room for suspicion of favoritism.

Most imperative of all is the call of the spiritual nature. Deepest, most ineradicable in man is the religious instinct. A philosophy which does not recognize this greatest fact may please the intellect, but there it will stop. To be a religious philosophy it must be a philosophy of religion. Centralizing everything in God, the outflow from whom is the universe of men and things, it must show a spark of the Divine in each man, and how this is to expand and warm the being, stimulating it to that upward course by which, through many lives and long-continued effort to quell the lower nature and give unrestricted sway to the higher, it shall rise to reunion with its Father. But that Father is ever within, accessible, responsive at every moment—not a distant but an indwelling God.

# TAO: THE CHINESE "BEING."

BY PROFESSOR C. H. A. BJERREGAARD.

THE Tao-te-king, the Book of Tao, is one of the few remarkable books of the world. It contains, among other teachings, that of Being, as understood by the Chinese. Lao-tsze, who is the accredited founder of Taoism, or that mystical system which the Tao-te-king teaches, is also said to be the author of the book. He lived in the sixth century before Christ.

The word *Tao* has been translated the Way, the Reason, and the Word (Logos); but it means much more: *Being*. There are several English, German, and French translations of the book. Being (Tao), in this book as elsewhere, is to be understood in a double sense—esoterically and exoterically. Esoterically it can only be understood when we become entirely passive—as Taoism expresses it, remain *wu wei; i.e.*, not-doing, non-exerting, absolutely inactive, masterly inactive, or in inertia—and when this undisturbed condition at the same time embraces what Emerson would call "central spontaneity."

Chuang-tsze, the successor to Lao-tsze, emphasized that the very effort to obtain possession of Tao defeats itself, for the simple reason that it is an effort. Porphyry, the Neo-Platonist, in his "Principles of the Theory of Intelligibles," says: "By our intelligence we say many things of the Principle which is higher than the intelligence. But these things are divined much better by an absence of thought than by thought." He means that, by allowing the divine faculty of the soul free sway, we shall know Being.

For the time being let us therefore now suspend rationalistic thinking and suppress our ordinary consciousness, which are only characteristics of the surface of the human soul. Be-

low the ordinary consciousness lie large spheres of the soul—subconsciousness, *unterbewustheit*—as yet unknown to a large majority of people. Those spheres existed before our life on this globe, and they will exist after it has been forgotten. In the subconscious strata we live our true Being; there Being resides; there the Personal originates; there spring the instincts; there rise all our idiosyncrasies as well as all those unclear feelings, undefinable notions, fears, passions, loves, hatreds —all those emotions, longings, and psychic activities which influence us so strongly, yet which never utter themselves through or by means of our reflection.

Ordinary reason and consciousness see only parts of life—*un coin de la vie;* but Subconsciousness is the medium through which we connect with Being, with the Universe, with our race, and with mankind at large. Here the mystery of existence manifests itself. To understand Tao, let us therefore suspend Thought and suppress Desires, or, as the Tao-te-king recommends, let us have mystic communication with the abysses; then we shall have an apprehension of Tao.

Esoterically, this is what the Tao-te-king teaches about Tao:

"The Tao which can be tao-ed is not the eternal Tao. The name which can be named is not the eternal Name.

"Non-existence is named the Antecedent of heaven and earth. That which without a name is the beginning of heaven and earth, with a name is the mother of all things. Therefore, he who is always without passions beholds the mystery; and he who always has passions beholds (only) the issues.

"These two conditions, Existence and Non-existence, I call the Abyss—the abyss of abysses—the gate of all mystery.

"Tao is empty; in operation exhaustless. In its depth it seems the father of all things. I know not whose offspring it is. It appears to have been before God.

"The spirit of the Depths is immortal. This spirit I call the Abyss-Mother.

"That which may be looked for, but proves invisible, is called Distant. That which may be listened for, but proves inaudible, is called Vacancy. That which may be clutched at, but proves intangible, is called the Subtle.*

* Abel-Rémusat found a parallel between these three words, which in Chinese are *I*, *Hi*, and *Wei*, and the three Hebrew letters *I*, *H*, and *V*—Jehovah.

Words are inadequate thoroughly to examine these three properties; therefore they blend together and become one. Above, it is not bright; below, it is not dim. Continuous in endurance, it cannot be named. In reverting to vacuity it may be called the Form of Formlessness, the Image of the Non-existent; this is what baffles investigation. Would you go before it, you cannot see its face. Would you go behind it, you cannot see its back.

"The skilful philosophers that were in the olden time had a mystic communication with the abysses.

"Tao, considered as an entity, is obscure and vague. Vague and obscure! yet within it there is Form. Obscure and vague! yet within it there is Substance. Vacuous and unfathomable! yet within it there is Quintessential Energy—and this is supremely real. Within it, too, there is Trustworthiness. How do I know the beginning of all things? I know it by Tao.

"Tao remains ever nameless. But, though it is insignificant (so little as to have no name) in its primordial simplicity, the world dares not make a servant of it."

Exoterically, this is what the Tao-te-king teaches about Tao:

"Tao in operation is exhaustless. In its depth it seems to be the father (first ancestor) of all things. It blunts sharp angles. It unravels disorder. It softens the glare. It shares the dust (or common people). Pellucid (as a spreading ocean) it yet has the semblance of permanence.

"The Abyss-Mother I call the root of heaven and earth.

"There was something formed from chaos, which came into being before heaven and earth. It was still. It was void. It stood alone and was not changed. It pervaded everywhere and was not in danger of being impaired. It may be regarded as the mother of the universe. I know not its name, but I give it the designation Tao. If I am forced to make a name for it, I say it is Great. Being Great it moves ever onward. Passing away, I say it is far off; being far off, I say that it returns. Tao takes its law from what it is in itself.

"When things reach their highest pitch of vigor, they become old. Those who do not possess Tao die before their time.

"Even the finest weapons of war are implements of disaster; those who possess Tao make no use of them.

"Tao, as it exists in this world, may be compared to streams (which ever flow), and mountain-gorges (which are indestructible), in their union with rivers and seas (which are unfathomable).

"The Great Tao is all-pervading. It can be on the right hand, and at the same time on the left. All things wait upon it for life, and it refuses none. When its meritorious work is done, it takes not the name of merit.

In love it nourishes all things, and does not lord it over them. It is ever free from ambitious desires. It may be named with the smallest. All things return home to it, and it does not lord it over them. It may be named with the greatest. This is how the wise man, to the last, does not make himself great, and therefore he is able to achieve greatness.

"Lay hold on the great form (image, idea) of Tao, and the whole world will go to you.

"Tao, in passing out of the mouth, is weak and tasteless. If you look at it, there is nothing to fill the eye. If you listen to it, there is nothing to fill the ear. But if you use it, it is inexhaustible.

"Tao is ever inactive, yet leaves nothing undone. If a prince or a king could keep it, all things would be, of their own accord, transformed to its likeness. But if, once reformed, desires should again arise, I would restrain them by the exercise of the Simplicity, which is without a name. This nameless Simplicity will prevent the use of desires; an absence of desire will produce quiescence, and then the empire will rectify itself.

"Surface-knowledge is the mere show of Tao, and the beginning of folly.

"Tao produced the First (Heaven).

"The First produced the Second (Earth).

"These Two produced the Third.*

"The Third produced all things.

"When Tao reigns, horses are used only for the purposes of agriculture (and not for war).

"One needs not to peep through his window to see celestial Tao. The further one goes away (from himself and from home) the less he knows. Therefore the wise man does not travel for knowledge.

"Activity is daily diminished by Tao. By non-action there is nothing that may not be done. One might undertake the government of the world without ever taking any trouble.

"Tao produces and Virtue nourishes. To produce and not possess; to act and not expect; to enlarge and not control—this is called sublime virtue.

"What is not Tao soon perishes.

"Tao is the hidden sanctuary of all things—the good man's jewel, the bad man's guardian.

"For what did the ancients so much prize the Tao? Was it not because it was found at once without searching, and (by it) those who had sinned might escape? Therefore it is the most estimable thing in the world.

"Act non-action. Be occupied with non-occupation. Taste the tasteless. Find your *great* in what is *little*, and your *many* in the *few*. This is having Tao.

"The Tao of Heaven does not strive, yet conquers well; does not speak, yet answers well; does not call, yet things come of their own accord; is

* The Third consists of *Yang* and *Yin*, the two productive principles of life.

slack, yet plans well. The net of heaven is very wide in its meshes, and yet misses nothing.

"This is the Tao of Heaven."

*Moral aspect and uses of Tao.* On these the Tao-te-king teaches as follows:

"All (other) men have something they can do. I alone am good for nothing and despicable. I alone differ from other people, but I glory in my nursing Mother, Tao.

"Virtue in its grandest aspect is neither more nor less than following Tao.

"When a man in all things accords with Tao, his accordance identifies him with Tao.

"He who is self-displaying does not shine. He who is self-approving is not held in esteem. He who is self-praising has no merit. He who is self-exalting does not stand high. Such persons are in relation to Tao as the refuse of food, or as excrescences on the body to the creature; they are universally loathed. Therefore he who has Tao will not stay where they are. When Tao is lost, virtue comes after; when virtue is lost, benevolence* comes after; when benevolence is lost, justice comes after; when justice is lost, propriety comes after. Propriety is the mere skeleton of fidelity and faith, and the precursor of confusion.

"When the superior scholar hears Tao, he diligently practises it. When the middling scholar hears Tao, he one while keeps it, another while loses it. When the inferior scholar hears Tao, he laughs aloud at it. Were it not thus laughed at, it would not be worthy of the name of Tao.

"Use the light to guide you home to its own brightness, and do not give yourself up to calamity.† This I call practising eternal Tao.

"He who keeps Tao—the sage—says: 'I do nothing, and the people are spontaneously transformed. I love quietness, and the people are spontaneously rectified. I take no measures, and the people become spontaneously rich. I have no lusts, and the people become spontaneously simple-minded.'

"The possession of the Mother of the State (Tao) involves its long endurance. This I call having deep roots and fibres firm. This is the Tao which gives immortality (or that by which one may live long and see many days).

"Those who of old were good practisers of Tao did not use it to make the people bright, but rather used it to make them simple."

* Benevolence here means partial love.

† The first part of this sentence may also be translated: "He who uses the light that is in him will revert to his native perspicacity."

The Tao-te-king contains an abundance of wonderful moral sayings. I have chosen only those in which the word Tao occurs. In all the above quotations the term has been left untranslated in accordance with common custom. The reader can readily read *Being* for *Tao*. Huai-nan Tsze, a Tao-ist, says:

"What is Tao? It is that which supports heaven and covers earth; it has no boundaries, no limits; its height cannot be measured, nor its depth fathomed; it enfolds the universe in its embrace, and confers visibility upon that which of itself is formless. . . . It fills all within the four points of the compass; it contains Yin and Yang; it holds together the universe and ages, and supplies the three luminaries with light. It is so tenuous and subtle that it pervades everything just as water pervades mire. It is by Tao that mountains are high and abysses deep; that beasts walk and birds fly; that the sun and moon are bright, and the stars revolve in their courses. . . . Shadowy and indistinct! it has no form. Indistinct and shadowy! its resources have no end. Hidden and obscure! it reinforces all things out of formlessness. Penetrating and permeating everything! it never acts in vain."

* * * * * * * * *

In the Tao-ist book *Hung Lieh Chuan*, "The History of Great Light," it is said: "Now attempting to explain the Great Doctrine—Tao—by means of insignificant illustrations is exactly like setting a crab to catch a rat, or a toad to catch a flea." I recognize the danger in undertaking to explain Tao, but feel obliged to do it. Jacob Boehme shall help me.

Tao is ultimate thought, and dwells in Silence; hence Being cannot be defined. It is what It is. It can, however, be appropriated. "Knowledge stops at the knowable, that is *perfection*," says Chuang-tsze. Being is beyond knowledge. The founder said: "Those who know do not speak; those who speak do not know." Lao-tsze also said: "It is the ground we do not tread upon which supports us."

It will have been noticed that Lao-tsze strives to describe his idea by a combination of negatives and by an accumulation of contraries: "abyss of abysses;" "appearance of non-appearance;" "indefinite, yet full of forms;" "Tao which can be tao-ed is not Tao," etc. This apparent helplessness is not due to the subject but to our dull apprehensions. It does seem

that Novalis was correct when he declared that the time has passed away when the Spirit was comprehensible, and that the spiritual sense was lost forever. The present world does not seem, either, to have enough of love. We often hear people complain of the icy coldness of the metaphysical spheres, and lament that they leave the fair colors of life behind them when they enter those transcendent regions. These complaints reveal their condition.

In a previous paper I have given one key to the understanding of Being, and quoted the simple-minded Lao-tsze's symbol of all existence—water, bubbling up in a spring on the hillside, flowing from non-existence, the "slumbering possibility." I also referred to Schelling's and Jacob Boehme's expositions of the same idea, and gave partially a view of Emancipation, the rising life. Now I must give a fuller explanation of the descending or outflowing life. In Boehme we have both ideas expressed, namely, that the finite or so-called Evil proceeds from the infinite or Good by the process of self-determination, and returns again from this estrangement into the same.

Boehme's teachings on the subject of Being begin with that about the Urground or Abyss. In this everything is indeterminate, and there is no reality in it, as we understand reality. It is stillness, but in that stillness lies the Trinity, Heaven, and Earth. The Abyss is the *mysterium magnum*, or eternal chaos. By chaos, Boehme does not understand confusion, but fulness and all creative possibilities. This form of Being is that of Lao-tsze's spoken of above as Being, esoterically.

Though this *mysterium magnum* is in itself a wholly universal, indeterminate Will, which we cannot describe or define, it nevertheless contains all that which the coming creation brings to light. It bears in itself Fierceness, or longing and desiring after determinate willing. Being mirrored in its own wisdom it produces what Boehme calls the Second Principle, the determinate separate Will, also called the principle of Light, also called the Son. The First Principle, then, imaginates* it-

* "Imaginates" here means "acts itself into." Imagination means image-making.

self into the second principle, thus as it were fertilizing and differentiating itself by light; and there proceed from it the good powers and effects. That is, to God the Father and God the Son there supervenes the accession of the Holy Spirit to complete the holy three-foldness in the Trinity. The First Principle makes angels proceed from itself, and these, in like manner, should imaginate into the Second Principle, Light, but not all of them do it. Lucifer turns to the ungrounded principle, to darkness, to persist there; thereby the native fierceness, or fire, instead of being mitigated by light, concentrates into itself and that becomes the Satanic nature, which is wholly evil.

The Trinity, then, is a result of the surging and opposing two powers, which Boehme sees everywhere in the Ground. The self-Duplication of the Deity is his fundamental root of Being.

The World originates also from the internal opposition in the Abyss. In the original Ground there was nothing else but bubbling, moving, and continuous bringing forth. It has in its birth primarily three forms in itself, as being bitter, sour, and hot. Of these, none is first or last; all three are one, and they all bring forth each the other two. Between bitter and sour, fire brings itself forth, and thus there appear, in the First Principle, likewise the qualities sour, bitter, etc. That is why God, or the First Principle, calls himself an angry God. Out of the conflict of these qualities arises the world and all powers of existence, and this brings us to Boehme's conception of Being as a great Wheel.

Life is fire, says Boehme, and it exists restlessly moving in a circle. This dark fire-root, or *centrum naturæ*, Wheel of Nature, Wheel of Life, Wheel of Anguish, is the Wheel of Birth or Wheel of Becoming, the first magical life-circle which is the beginning of all natural life. In plain language, Boehme means to say that motion is an essential quality of Being and one of its attributes. Motion, or fire, as Boehme prefers to say, is present in the whole created universe. In nature it is fire, in spirits and men it is desire. If we for desire put will as understood by Schopenhauer, we have the great motive force

of life expressed in still another way. Whatever view we take we see everywhere Lao-tsze's thoughts as expressed above.

Jacob Boehme was not a learned man. It is therefore very interesting to compare his creative notions of Being with those of India, which he did not know. In Hindu mythology Brahm is self-centred, self-absorbed, and the cause and the end of all. The impulse of his will caused beings and matter to come into existence; there was no labor of creation, but simply an objective movement of the subject. Being alone, supreme, and unapproachable, a feeling of dissatisfaction with himself crossed his mind and caused him to resolve the primitive simplicity of his essence into a world which might contrast with his eternal quietude. Being is thus a result of the evolution of the Divine Substance. One of the Rig-Veda hymns (X., 129) gives more point to this evolutionary origin of Being:

1. There was then neither nonentity nor entity; neither atmosphere nor sky beyond. What stirred? Where? Whence? Was water there? Was the abyss there?

2. Death was not, nor therefore immortality; nor day nor night; Only One breathed by Itself, and there was nothing different from It, nor beyond It.

3. Darkness there was and nothing else. Nothing was discernible at all. Empty space covered vacuity. The covered germ burst forth by mental heat.

4. Then first came Love upon it, the spring of mind. This the poets in their hearts discerned, the bond between being and nought.

5. The ray that shot across these, was it above or below? There were mighty productive powers, nature beneath and energy above.

6. Who knows? Who can declare whence this creation? How did it rise? The gods came later.

7. Who, then, knows what its source, whether created or not? He who rules it in highest heaven knows, or He knows not.*

However inadequate all conceptions of the original cause may be, this hymn says: "the existent sprang from that which exists not." What a western scientist would call inherent motive force, and Jacob Boehme would designate as the fire-wheel, in this Hindu presentation becomes "mental heat," or

* Can also be translated: "none other can know."

"love, the spring of mind." On Jacob Boehme's *Centrum naturæ*, the reader is referred to Martensen's "Jacob Boehme," for further exposition.

Among the quotations above on Being exoterically defined, these words of Lao-tsze are especially worth noting: "Tao in operation is exhaustless;" "lay hold on the great form (image, idea) of Tao, and the whole world will go to you;" "what is not Tao soon perishes;" "when a man in all things accords with Tao, his accordance identifies him with Tao." All these words demand identification with Being as the necessary condition of true life. If we have Being or "lay hold on the great form of Tao," we are no longer the sport of Time, nor subject to casualties.

> "'Twill make the spirit
> Return to God, and go from star to star."

It will make us progress continually, like the angels of Swedenborg, toward the spring of our youth, so that the older we are as angels the younger we shall appear.

Hermas, in his third vision, says almost the same, when he declared: "they, therefore, that repent perfectly, shall be young."

The Tao-ist also advises how to do it. "Live by living," he says. Do not reflect how you shall do it. If a bird would wait to fly till it had reflected on the process, it would never fly. Here is the clew to the signification of "inaction," spoken of above. That word does not mean to do nothing, it teaches us to put aside *our* actions and to fall in with the universal order, for that is Heaven's way: it does not strive, yet it skilfully overcomes. The Tao-ist lays his head, as it were, on the bosom of the Infinite, like Atlas of old. Tao has been translated, as I said above, the Way and the Path; and the path is inaction, viz., submission, silently, and entirely disinterestedly. "Heaven does nothing, hence its serenity," says the Tao-ist. "The Sun is still," says Dante. By following the Way, the Tao-ist becomes an embodiment of the Law. The Law, or Reason, is also a correct translation of Tao. The Way and the

Reason are most eloquent, more so than talk; hence Tao is also the Word—Logos.

Where in the above quotations I have used the term Heaven, I have done so in accordance with all the older translators. Some recent sinologists substitute the word God—no anthropomorphic god, however.

All the above is an undertaking that purposes to show what transpires in the nature of the Deity, Being. How presumptuous! How completely it reveals our ignorance; it reveals the extent of the boundless desert where we die of thirst, if we trust ourselves to a pilgrimage without the proper guide. How lifeless are those strange outbursts of Lao-tsze, his unknown expressions, and Jacob Boehme's unheard-of formulas! They all serve to reveal the strange darkness that settles upon our minds when we attempt to deal with Being after the manner of the exact sciences.

The mystics alone are the possessors of certainty. How do they know these things? Let Jacob Boehme answer. He was often taunted with these remarks: "You always talk about God's nature. What do you know about it, anyway? Have you searched the depths of the Divine?" To this he once replied: "You are right. I have not seen the Ground of the Deity; but the Spirit in me, which is the Spirit of God, has seen it and searched it. Hence I know." All the mystics give substantially the same answer. What Boehme calls the Spirit, Plutarch calls the Interior Guide, Pythagoras the great Light, the Jews the Word, the Gnostics the true Light, and Fox the Inward Voice. Meister Eckardt speaks thus of it:

"There is something in the soul which is above the soul, divine, simple, and absolute No-thing, rather unnamed than named, unknown than known.

"So long as thou lookest on thyself as a something, so long thou knowest as little what this is as my mouth knows what color is, or as my eye knows what taste is.

"Of this 'something' in the soul I have often spoken in my sermons. Sometimes I have called it a power, sometimes an uncreated light, sometimes a divine spark. But no name expresses it. It is absolute and free from all

names and forms, as God is free and absolute in himself. It is higher than knowledge, higher than love, higher than grace.

"In this 'something' doth blossom and flourish God, with all his Godhead, and there the Holy Spirit arises.

"This 'something' rejects the things of the world. It will have the Deity only. This 'something' is satisfied only with the super-essential Essence. It is related only to the simple Ground of Existence, the still Vast, wherein is no distinction, which is a Unity, in which no man dwelleth. It is Stillness itself. It is Immobility—yet by this Immobility are all things moved.

"This eternal Unity was mine before all time, when I was what I would, and would what I was."

Here we have Meister Eckardt defining Being and Being in the human soul, as identical with Universal Being, and making the personal assertion that it was his before all time. In virtue of that power he knew Being.

We all have Being, and may speak like Eckardt and Boehme if we only will "make the organ of vision analogous and similar to the object which it is to contemplate."

# THE IDEAL OF UNIVERSITIES.

BY ADOLF BRODBECK, PH.D.

(*Fifth Article.*)

[Translated from the German by the author.]

THE exact scientific aim of the physical sciences is now spread like an international net, with relative uniformity, over all civilized nations. This indicates the beginning of a movement for the co-ordinate development of science throughout the world. At present it applies especially to investigation along astronomical, meteorological, and geographical lines, in which perhaps Alexander von Humboldt has rendered the most notable service. Progress in the first two branches of study, however, has been most marked in England and America. Through private enterprise in England the first gigantic telescopes were constructed, thus rendering possible many important discoveries and paving the way for further improvements. But lately the United States has taken the lead in the construction of huge lenses and perfect telescopes, and in the building of astronomical and meteorological observatories, in connection with a thoroughly equipped meteorological service for the benefit of the scientist as well as of the general public. The Government of the United States regularly sends meteorological charts to all important institutions of physical science in the world, and from time to time there are international assemblies for the improvement of the geographical surveys of Europe. Worthy of note in this connection is the establishment of a zoölogical station at Naples, supported and supervised by the German government. Microscopic objects, well mounted on glass, are sent from this station to all parts of the world.

In the sphere of the exact aim of physical sciences, besides

the English and the Germans, the French are also conspicuous. They have made considerable progress in physical and chemical matters, while the Italians—indeed all of the Romanic races—seem to possess a peculiar gift for the acquirement of accurate information along these lines.

This endeavor is now pursued at academies and other learned societies; also at universities, and latterly at the high technical schools. It is found chiefly with the exponents of pure and applied mathematics, who certainly should be the natural representatives of physical science; but also to a great extent with physicists and chemists, and latterly with anatomists, physiologists, pathologists, and ethnologists. But the further one advances into the sphere of spiritual life, the less effective and more superficial this endeavor becomes. It is truly scientific because it is directed toward an object whose existence is not imaginary but actual; because it seeks to employ the surest methods of scientific inquiry—the mathematical and mechanical. To the more distinct methods of this exact investigation—the methodical, statistical treatment—belong the weighing, the measuring, the graphic illustration, the geometric-mechanical symbolizing, the mathematical calculus, and finally the experiment of seeking to induce nature herself to speak and answer, in which, in a preparatory and explanatory manner, more formal methods may be employed.

While speculative study and the collection of books generally suffice with other branches, the physical sciences require extensive collections of natural objects and living things for experiments. Physicists who try to obtain exact scientific results require many complex appliances and instruments. Only the large universities and high technical schools are in possession of these, and even such institutions are seldom equally well furnished in all departments. Probably the most complete collection of electric apparatus is that of the museum of the École des Arts et Métiers, in Paris, while the most extensive appliances for all physical sciences are undoubtedly in the scientific museum at South Kensington, London, where I made encyclopædic studies for about five years. With the progress of science many

instruments become obsolete, for each scientific discovery means an improvement in apparatus, by which problems are simplified and may be better illustrated. Experience shows, however, that the number, size, and splendor of the apparatus are not always commensurate with the results of the experiments; but it is certain that progress in discovery, without the necessary appliances and money, cannot be made even by the most gifted investigator. The effort to transform oxygen into a thick fluid, which was first achieved in France, is an illustration of this. Exact geographical researches in regions which are not easily accessible, as the interior of Africa and the Arctic regions—where frequently not only the costly ships and apparatus but many lives were lost—are likewise most expensive.* By these facts the character of universities has been considerably altered. Science has become more stable, and in a certain sense more aristocratic.

The true scientific task of this important aim, which to a great extent is applicable to all branches of physical science, consists in a constant endeavor to comprehend all spheres, even up to the psychic life of man,† and to express the internal law, at least by the valuable symbol of formula; to determine the essential connection of all spheres, as the relationship between motion, sound, heat, light, and electricity has been demonstrated; to keep always in view the limits of those methods which never penetrate beyond the surface of things, and therefore always openly to acknowledge the relative right of the other endeavors of physical and kindred sciences; by virtue of added knowledge to preserve the connection which is necessary to all coherent scientific investigation; and, finally, to ascertain, through the

* The largest ship despatched for scientific purposes, and equipped with special apparatus, was the Challenger, sent round the globe by the English government to measure the depth of the sea and to examine its bottom, chiefly with regard to animal life. Rarely has a scientific expedition been so successful and valuable as was this.

† Herbert, the German philosopher, tried to treat psychology as a part of mechanical science, but more successful experiments have been made by psycho-physiologists, such as Wundt in Leipzig. At some universities in the United States psycho-physiological researches along exact lines are made with great diligence and success.

study of other spheres, which appear far distant, what degree of light can be thrown upon researches in its own domain.

The liberty of teaching in this field is everywhere unconditioned—even at the Vatican, as the celebrated Pater Secchi proved. His case was indeed a proof that the views of the world which are most opposed to each other—those of the mediæval Catholic and of modern physical science—can in many essential points be reconciled, if only on both sides sufficient knowledge and good-will are brought to bear. In this relation the two lectures by Secchi on the magnitude of creation are instructive.

The study, however, on the parts of both teachers and students, is too often devoted to details. Although by division of labor certain physical sciences have become conspicuous in the nineteenth century, yet in the one-sided results of such exaggerated division lies a great danger to science itself. The more seriously and minutely a special study is carried on, the greater the necessity for a previous study of the general departments of knowledge. Therefore it is not advisable to divide the avenues of instruction in early childhood. The sphere of the ideal, especially poetry and music, should be emphasized in the schools as strongly as possible, to counterbalance the abstract studies of the material world.

We have now briefly reviewed the four main currents within modern physical science. We have seen that they are susceptible to various combinations and interminglings. For example, the historic and exact aims are frequently united, as with Häckel, of Jena, with whom, however, the historic interest perhaps predominates. But that one of these endeavors, or any combination of them, should ever gain the ascendency over the others, is not likely.

Ultimately, as with other faculties, we can distinguish but two chief methods of study: the retrospective and the exact—the old and the new. The retrospective school, however, should never forget that while in the past may be found the key for explanations of the present, yet the cognition of the

past can never be the aim itself, but is always to be considered as a means for the elucidation of all sciences and the essential comprehension of the world as it now exists for man. The latter, too—the exact school—should remember that though, from their point of view, the present is partly unlocked to them, neither past nor future is opened to their vision, and that with the aid of mathematics alone one cannot penetrate into the real secret of things. Number, for example, is the language of symbols, and is certainly the most exact of all tongues; but for this very reason it falls short of the requirements for translating the infinite riddle of the world.

From the foregoing we learn that the development of all sciences has progressed by the same law, and that of their various stages more or less vivid traces appear in the scientific life of the present day. But, on the whole, the course, from the Middle Ages up to modern times, has been unmistakably from authority into self-thinking, from the word to the real thing; that is to say, one at first adheres to that which is given, then doubts, afterward looks into the past, and lastly seeks to comprehend the problem in its exact entirety. It is the same course of education pursued by each individual: Believe, doubt, search, know.

Knowledge, as we regard it nowadays, is rather an accurate and positive knowing. Measured by this ideal, we still stand everywhere at the beginning. After centuries of wanderings through various paths, we have happily arrived where we started—at the simple reality. The exact observation of the simplest phenomena in nature around us and in us—with which thinking humanity has to begin, and from which the first real scientists (the ancient Greeks) started—is now the newest in science. Yet the circular course, which lasted thousands of years, was not quite in vain, as it was not a plain figure, but rather an ascending spiral.

Each of the above main currents has shown in all faculties a certain tendency to become the predominating science. Every great sphere of investigation may be held to include

more or less of the others. In accordance with this idea, he who knew the past could disclose the secrets of the present and the future; but this goal is only an ideal, never to be fully realized. All sciences depend for their growth upon one another. When one is completely known, the others will be also —a consummation yet far distant. Meanwhile every science should work faithfully in its own sphere, and remain a living member of the growing organism of the whole.

The unsettled question as to the true character of universities may be adequately dealt with under the following heads: (1) Where do the lower schools end and the universities begin? (2) What should be their pursuits? and (3) What is the proper relation of universities to the powers that regulate civilization? By establishing the lower and upper elements, therefore, the true ideal of universities can be found.

In civilized life there can be distinguished but two main divisions of the human race: children and adults. The former are the future, and the latter the present objects of cultivation. If we ask, What position is occupied by universities in this respect? it is evident that they have downward and upward tendencies—toward the rising generation as well as toward adults—each tendency bearing a certain relationship to the other; and from a clear understanding of this relationship the true nature of universities may be apprehended.

The measure of that preliminary knowledge which is to be regarded as necessary to proper academic study has varied in all ages; but, on the whole, the sum of the required information has steadily increased in the course of centuries, in accordance with the ascending scale of general culture. In classical antiquity less knowledge and ability was required of one who wished to enter the ranks of the sophists and rhetoricians than to-day is expected of a graduate of a common public school. The state of things in the Middle Ages was not much different, yet there followed an increase in the requirements; for, in addition to his mother-tongue, a student was supposed to possess a knowledge of Latin, which was then the international language of scholars. This demand became more im-

perative at the end of that epoch and the beginning of modern times, through the revival of the old classics, which resulted in an increased knowledge of Latin, especially at the higher schools. Subsequently Greek was added, for which the demand continually grew.

Beginning with the period of the Reformation, grammar-schools were instituted, of which the study of the Latin and Greek languages was the characteristic feature, as it is to-day—especially in Germany, the chief seat of the classical languages in general. Here such schools are called "gymnasiums" (in the classical meaning of the word); *i.e.*, institutions for the harmonious education of body and mind. On this side, therefore, the grammar-school (the "gymnasium") forms the lower limit of academic study.

But into the life of civilized nations there has entered, in the nineteenth century, an exceedingly important and practical factor, namely, the increased knowledge of nature in all her spheres of operation. The requirements in connection with a proper study of the physical sciences have continually grown; the preparatory schools for practical and technical occupations have risen in importance and formed themselves into a special world of education; and the so-called middle-class schools developed into institutions almost co-ordinate with the grammar-schools.* From this point of view, therefore, the lower limit of academic study is found in the middle-class schools (the "Real-schulen").

While in Germany the classical grammar-schools are still accorded a certain precedence, in some particulars, over the modern and realistic middle-class schools, and in conservative England the classical education is still highly esteemed, yet in France and the Romanic countries the Græco-Roman tendency is decreasing and the realistic development has begun to gain the ascendency.

It is self-evident that two competitive phases could not exist without reacting upon each other. From this reaction

* A middle-class school for boys is called a *Real-schule* in Germany; that is, a school for the so-called realities—mathematics, physical sciences, and modern languages.

arose the attempts to supplement the classical grammar-schools by strongly emphasizing the more practical studies, including mathematics, thus yielding to the demands of the present time, while the realistic middle-class schools tried to appropriate the advantages of classical education by adding the Latin and Greek languages. Nothing was more natural than this attempt to reunite the divided schools of the civilized world. This was done in Germany, in the "middle-class grammar-schools" (*Real-gymnasien*). The purpose of these institutions is to prevent a mischievous division of the civilized world into two hostile camps, neither one understanding the other, and to do this by a course of education designed to unite the true elements of instruction into an harmonious whole, corresponding to the true nature of higher education, as well as to the existing state of affairs. In this way the "middle-class grammar-school" (the "Real-gymnasium") serves as a preparatory stage for academic study.

In Germany, justly distinguished for its educational institutions, there exist three grades of this preparatory course: the grammar-school, the middle-class school, and the middle-class grammar-school — or, as they are called in Germany: the "Gymnasium," the "Real-schule," and the "Real-gymnasium." Though really representing three stages in the development of higher education, they are placed on an equal footing. There are also certain combinations of these in other countries, so that a continuous international series of schools may be said to exist. As in nature, where one species is connected with another by intermediate varieties, so also in educational systems one might almost despair of a systematic classification. Yet systematic classification is necessary, and can be found only by means of the historic-genetic method.

Such mixed types are not only the various forms of amalgamations of grammar and middle-class schools, but there are others which do not recognize the boundary line between universities and preparatory schools.* Each kind has its spe-

* Thus in England there are schools, as the Dulwich College in London, at which, besides the classical and modern languages, those branches of physical science

cial advantages and disadvantages. The virtue of the Græco-Roman grammar-school consists in its energetic vivification of the ideal factor of education. There is even room for yet further effort in this direction, if the overwhelmingly formal and linguistic feature of the study of the classics were reduced, and a complete picture of the civilized life of the two classical nations were made clear to the pupil. This can be done by a more comprehensive reading and explanation of the ancient authors, also by inquiring into the culture of the classical nations, the world of art (especially of the Greeks), and the nature of public life (especially of the Romans). To this end the interior of the grammar-school buildings should be plentifully adorned with casts of statues, busts, reliefs, and vases, and with large fine pictures from antiquity, for use as means of tuition.* Similarly, the sections devoted to gymnastics should be arranged more after the Grecian style—fitted out more richly, healthfully, and æsthetically. Herodotus and Thucydides, Livius and Tacitus, in their original languages, should be more widely taught; but as this is possible only to a limited extent, good translations, or translated extracts, should be used as guides in the study of Græco-Roman history. At present, unfortunately, the largest part of these authors remains a sealed book to the pupils of grammar-schools.† Also Cicero's philosophical writings, in good translations, and with explanatory notes below the text, might be used as guides for propædeutic instruction in philosophy.

But the strength of the pure classical tendency is also its weakness. The national element of education often stands too far in the background, as also those of physical science and the necessities of practical life. By wiser methods in all branches of education many things might be improved and time gained for other purposes, though the theories of pedagogics have at-

are carried on (theoretically and practically) which in Germany are assigned chiefly to universities and high technical schools—as chemistry and mechanics.

* Somewhat typical in this respect is the magnificent new "Gymnasium" (grammar-school) in Heilbronn, Würtemberg, Germany.

† The study of classical authors is practised much more extensively in England than even in Germany.

tained a very high stage of perfection regarding the grammar-schools.

Just the reverse is true of the realistic middle-class schools. These have their strength in the so-called real objects—mathematics, physical sciences, drawing, modern languages, etc.; but on that account instruction along ideal lines is neglected, and the spontaneity of the mind is less developed. But for this reason it might be supposed that the "middle-class grammar-schools" (the "Real-gymnasien") were free from defects. True, the extreme one-sidedness of the other institutions is here avoided, but this advantage is not so great as it seems. They do not excel in anything in particular, which is not to be wondered at. One who wishes to acquire an harmonious and universal education cannot hope for perfection in specialties, just as one who desires eminence in a certain branch must, as a rule, somewhat neglect the others. It cannot, therefore, be denied that the classical grammar-school boy is better prepared in many subjects for the university than the realistic middle-class boy, and *vice versa.* Yet it were partial and unjust to construct the schools from this preparatory point of view alone. Indeed every school ought to offer, in spite of its one-sidedness, something relatively complete and independent within each course of two or three years—a uniform, harmonious picture of the whole.

The principle of concentric circles which gradually widen, each one containing the entire system of education, ought to be the basic system of all kinds of schools, from the lowest up to the highest. All chief branches of science and art should be found in some degree at the first stages of school education, and repeated in the following stages in more specified and scientific style. This should be the fundamental principle of pedagogics.

It is true, however, that pupils of either of those preparatory schools can complete their education at the universities in the very subjects in which their previous course had left them deficient. Yet the classical grammar-school boy has probably the greater freedom of insight, and will more easily perfect

himself in mathematics, than will the realistic middle-class boy in ancient languages and the culture of antiquity. The reason for this is that the older he grows the more he is inclined to apply himself to the so-called realities than to the ideal spheres. One must, therefore, be careful not to over-estimate the importance of these differences between the preparatory schools, as they can be made good to a certain extent later on at the universities.

To estimate the result of the entire school education, the first question to be determined is, *how* one is educated. In spite of the difference of objects of learning, there can be produced an equally good result in the chief thing—the matter of moral attainments. Secondly, the many factors acting independently of the schools, considered together, are generally stronger than the influence of a given subject of teaching within the schools. That kind of instruction is generally the best which, measured by the true ideal education, produces the best results. The ideal to be obtained is this: usefulness in life, based upon the principle of a truly humane education of the essentials of human nature.

It would appear that, when education has been carried on for a time in opposite directions, there will always arise the tendency toward reunion. If we think of a future, perhaps not very far distant, in which our knowledge and abilities shall be increased tenfold, then, if divisions of the schools had to keep pace with divisions of culture, there would be not three, but thirty, methods of education; and so on *ad infinitum*. As we can easily see, we would be led into absurdity. Therefore it can only be the ultimate task of the higher schools to transmit, as accurately as possible, the best of all the elements of culture of the time. That in this respect the various institutions will oscillate more or less beyond the ideal, is already seen; but as long as the middle way is recognized as the true ideal, no harm will result. It is this necessity of a normal ideal which gives substantial significance to the midway tendency of the "middle-class grammar-schools" (the realistic-idealistic "Real-gymnasien"), which seek to combine the advantages of classical educa-

tion, as taught in classical grammar-schools, with the practically useful knowledge taught at middle-class schools. But even this ideal of the true middle ground between extremes is not yet realized. Indeed a given arrangement can only be an ideal for certain times and circumstances; a standstill would here be virtually a retrogression. It is therefore the task of science to determine the principles upon which to base a system of procedure most suitable to the time. Thus the valuation of the various elements of education in different periods of civilization will always oscillate between certain limits; and the inevitable dispute between parties is really only the balancing of accounts which continually takes place between the present condition of educational institutions and the new requirements caused by improvements in culture.

As far as may now be safely predicted, the realistic tendency in the near future will surpass the idealistic, which is already placed somewhat on the defensive. Indeed, it is probable that, according to the law of extremes, the realistic tendency will ultimately develop a predominance equal to that which for centuries has characterized the idealistic. Here again is illustrated the oscillation between two poles which is characteristic of all human things: the real and the ideal; yet, as we have seen, the magnetic needle of culture frequently requires thousands of years to turn from one extremity to the other.

We will next inquire further into the real nature of universities and similar institutions, including the high technical schools.

# THE RELIGIOUS TRAINING OF CHILDREN.

BY ABBY MORTON DIAZ.

(*Fifth Article.*)

"My people have gone into captivity because they have no knowledge."

HORACE MANN, speaking of teachers, says: "In regard to the subject of his work, a workman should understand its natural properties, qualities, and powers." How true! For example, a house-builder must know of his materials, their capacities for endurance, for firmness, flexibility, strength, beauty. Unless he believes in these capacities how can he build? Take from a culturist his belief in the natural powers of his plants to grow and produce, and he has no basis for his labors. Thus confidence must precede effort, and whoever undertakes the religious training of children must believe they have the ability to live religion; that by their inborn capacities they can be always good, true, pure, unselfish.

But, oh! the pity, the sadness, that even among the teachers and preachers and supporters of religion this is not believed! Said a worthy church-member: "As well try to sweep out the Atlantic Ocean with a broom as to change conditions founded on the selfishness of human beings. Selfishness is their nature, and you can't change nature." People of whatever social standing, learned and unlearned, members of all the professions, clergymen included, business-men, Congressmen, all look with pity and almost contempt upon any who venture to assert the contrary.

Now the very foundation of our religion, of their religion, is human brotherhood. Selfhood is exactly the opposite. Religion stands for goodness. Selfhood makes possible every kind of badness. If, then, selfishness is the fixed and unalter-

able rule of action, what ground is there for religious training? The child will accept the prevailing standard. If this gives him a low estimate of his possibilities it will be the measure of his actual life. Suppose this low estimate were of his bodily powers. Suppose it had long been the prevailing belief that we could walk only in a stooping posture. What a race we would have of weaklings, creeping about with small use of their limbs and never seeing the sky!

The first step toward freedom from such restrictions would be to change the prevailing belief. So in regard to the crippling, cramping belief that we must be under the rule of selfhood, with all that selfhood implies. For beings created in the image of the Divine, this is a stooping posture. The belief in its necessity comes from existing human conditions—a false belief, since these conditions, in having selfhood for their basis, are out of line with the Divine Laws. Call attention to this. No matter if the whole world assume that selfhood must rule in human affairs, declare to the contrary, and prove it. How prove it? By showing that it is not in the Divine purpose. We have knowledge of this purpose in two ways: as revealed in Man, and as revealed in Nature. In Man, by the *Inner Voice.* This never speaks for selfishness. It speaks always for the good and true, for mutual helpfulness, for self-renunciation.

In Nature's methods we find everywhere the Law of Oneness. A step onward in our religious training would lead naturally to this Law. From previous instruction the child has some understanding of the Unseen Life as the cause, or reality, of all which is seen. Take him out among the trees and flowers and let him see this universal Life as it works through organisms. Explain the offices of the different parts and how the leaves, roots, stalks, fruit, seeds, in serving their own good, serve each the good of the whole. Show that, unless the tree-life goes forth into and develops the leaves, the leaves cannot breathe and digest for the tree. To prove how opposed to the Divine Rule is selfishness, ask how it would be with a plant if any of its parts could appropriate to themselves an undue share of sunshine, moisture, air, or earth. He would readily see that

from thus breaking the Law of Oneness would come disaster to those parts left in want, and through them to the plant as a whole.

The Divine Plan, acting through organisms and through combinations, reveals a law which may be worded thus: The good of the whole *depends* on the good of each, and the good of each *makes* the good of the whole.

It is a point of interest here that the Oneness (Human Brotherhood) enjoined in the Scriptures, and generally considered mere sentiment, mere morality, or mere religion, is *Law*. Religion has different interpretations; morality varying standards; sentiment is derided; but *Law* commands respect as having sure penalty. Even the "survival of the fittest" does not disprove this natural Law of Oneness. A plant which flourishes in a certain locality fails in another. The reason is that in the latter the conditions of growth are lacking. Where no management is attempted, as in uncultured vegetation, individuals survive according as each finds suitable conditions. Thus we may say that the survivors *are* fittest because they *find* fitness; that is, conditions tending to bring out the fulness of life. In nursery grounds such conditions are furnished, for, take notice, with management comes responsibility. Each individual must have conditions for showing forth its special best. This full expression is its life, and so far as it is lacking there is life-sacrifice; for whatever may be the range, *expression* is the grand consummation.

With human beings the range runs high, as high as our very highest conceptions. The conceptions prove their own possibilities of realization. Says Browning: "All we have willed, or hoped, or dreamed of good, shall exist." And Tennyson sings Hallelujahs to "Infinite Ideality," and declares that "Our wildest dreams are but the needful prelude to the Truth." "Visionary" is no stigma. First the vision, next the realization, has ever been the course of events. Then let us all be visionary and not hesitate to declare the vision, since it is the "needful prelude." Declare that human possibilities are the utmost individual expression of all that is noble in character, of mind

powers, of spiritual unfoldment, and of capacities for active service. Is it not grand that human living means all these possibilities made actual? But, alas! anything short of this is life-failure, human sacrifice; and where do we find its realization?

We have said that with management comes responsibility. The human world is under more or less of human management. Look at prevailing conditions from extremes of wealth and high position, all the way through society—business, politics, toil, destitution, repulsive degradation. Are they anywhere favorable for bringing out the highest and best of the individual in the way of character? in the way of use? in the way of mind and soul expression? On the contrary, we find everywhere conditions tending to a repression of these possibilities and therefore out of line with the great Law of Life, namely, to fulfil individually the purposes of existence. Nor can the human world be built up on this Divine Plan until the Grand Law of Oneness, or Union, or Mutualness, shall be recognized and obeyed. However named, in it lies our salvation as a country.

The country is an organism, and in Humanity, as in Nature, the completeness of life in the whole depends on the completeness of life in the individual. As our allegiance now is openly declared not to this Law, but to self-interest, with little view to the interests of the whole, either as one or several, it follows that we are in actual rebellion against the Divine government. We are then anarchists, and with anarchy reigning what can we expect other than the chaotic conditions which our innumerable reforms and charities, philanthropies, missions, crusades, rescue-bands, penal enactments, and Law and Order Leagues are vainly struggling with—vainly, because they are striving against immutable Law; because they are endeavoring to bring order out of chaos instead of making chaos give place to order; because the work of adjusting the inadjustable can never be accomplished; because those engaged in such efforts themselves help to carry on, or advocate, the competitive selfhood system which causes the very conditions they are laboring to abolish.

What we need is a Law and Order League which shall declare the Divine Law and Order and demand obedience thereto.

Mutualness, or union of interests, tends toward the centre. It builds up. It is integrating. Selfhood pulls away from the centre. It is disintegrating; therefore destructive. The Law of Oneness, by making other laws needless, would be political economy. Think of the multitude of our laws, lawyers, law cases, law proceedings, law schools, law penalties; and all to "protect society!" Civilized and Christianized are we? when the highest intelligence in the land is employed in keeping us from preying on each other!*—which is none the less barbarism in being carried on with sharpened brains rather than with sharpened steel.

Mutualness established as political economy will provide for the utmost development of individual human value by giving to all equal opportunities of development. For it will be seen that human value is the true wealth of the State. Extent of territory, commercial facilities, forests, mines, rivers—these do not make a country; for with these must be progressive intelligence. A State can rise no higher than the level of its individuals; therefore develop the full value of each. Only human grandeur makes a State grand; only human worth gives it stability and standing among nations. Exalted, then, and long enduring shall be that country whose people have every useful faculty brought into activity and every possibility for good made actual. This, and nothing less, is human living; and for a human being, born highly or lowly, the necessities of life are whatever human living may require. These are usually reckoned on the animal needs of food and bodily protection; but all that makes man *man* lies beyond the animal, so that the necessities of life for a human being must be reckoned on the higher basis of heart, mind, and soul; of thought, talent, skill, genius, and the spiritual nature. Human beings are created to *live*, not to fit into places which class distinctions have prepared for them.

Will this change the foundations of our social structure? Undoubtedly. In an arithmetical problem, call two and two

* Think of the guns—little guns, big guns—manufactured in the world, and all for the express purpose of killing "Christians" and destroying the property of other civilized (?) people!—Ed.

anything but four and the result will be confusion. Efforts at adjustment will be labor in vain. And has not the human problem as sure a principle? We are working it out by the wrong rule, and it will never be solved until we substitute the right one and so fulfil the Law.

But there should be no sudden overturn. The change can be partly made by extending our present degree of governmental ownership and direction. This will help in freeing us from the dominating selfhood of the competitive system, in which every man's hand is against his brother man. But the radical change will come from a scheme of education—not yet devised, or even thought of—whereby the "protection of society" shall be found in the hearts and the minds of the people.

This leads to a consideration of character-work in our homes and schools, and of that Parenthood Enlightenment which Herbert Spencer declares should make a part of any complete system of education. A thrifty statesmanship would call a convention of the wisest and best in the land to confer on educational methods of developing the sturdy, wholesome elements of character, and, indeed, the highest individual possibilities, in whatever direction these may lie, and to an extent limited only by the individual capacity. That our present system is far from accomplishing this is proved by dishonor in high places and low; by the acknowledged business greed and self-seeking; by the avowed corruption in public officials; by our crowded prisons and reformatories; by our multiplied laws; and, especially, by the need of that unceasing effort which condemns a large part of our population to hard labor for life in the treadmill of philanthropies and charities. These are considered our pride and glory, but the *need* of them is our shame and disgrace.

Religion as it is preached declares us all one human family. Suppose that of a family of brothers and sisters a part were allowed conditions for the highest culture, and were taught methods of self-support, while the others grew up without such opportunities, and in various respects weaklings. Suppose the favored ones provide for the others inferior dwellings, clothe and feed them poorly, visit them at long intervals with perhaps a few

groceries, a tract, and fifty cents in cash: would they consider this doing a glorious thing by their brothers and sisters? By no means; for the charity should not be needed. Born of the same family, all should have had equal opportunities.

Our Principle of Oneness requires not associated charities, but associated justice. Political economy would develop the good and the uses of all. Our present political shiftlessness allows multitudes to grow up paupers and criminals, and then, at enormous outlay of money and mind, organizes great Boards of Charities and Correction to take charge of them, not to mention the innumerable private enterprises, crusades, missions, and reforms, which, like ambulances, are carried along by each generation, their number constantly increasing.

All this is directly in line with our subject. The object of religious training is to cause a recognition of the Divine Laws and obedience thereto. We know by the Inner Voice that their mandate is always for goodness, for truth, for honor, for mutual service, for Oneness; never for selfhood. Now it is openly declared that these Laws cannot be lived. This has everything to do with the work of religious training. Suppose that to a person setting out on a journey you are at great pains to present him with certain articles, beautiful and needful, but which cannot be used. What will he do with them? Suppose you teach your boy always to obey the Inner Voice, to be always truthful, honorable, thoughtful chiefly of others' interests, to give a kiss for a blow, yielding to others the best place, the softest seat, the most desirable opportunities. Under present human management, what is he going to do with these fine principles? and what are you going to do with your good boy? In any ordinary situation, commercial or political, he will have small use for the principles, and the place small use for him. What is avowedly required in such places is "pliant material;" "not the Golden Rule, but a brass one." Such is the testimony of those engaged therein.

The texts learned at Sunday-schools and at the mother's knee—as, "Let every man seek another's, and not his own wealth," "Love thy neighbor as thyself," "Lend, hoping for noth-

ing again "—are not framed and hung up for constant reference in our halls of legislation and places of business, nor are they in the written instructions of travelling salesmen, nor in our social code. Long ago the newspaper organ of a large religious denomination spoke regretfully of the "business knavery and financial jobbery of professing Christians." A man of high standing in the community and in the church, in explaining a dishonorable occurrence in his own firm, said: "My dear sir, that was simply a business transaction."

When a double standard of morality is recognized by persons high in influence, is it not time to sound the danger call? Those engaged in the religious or moral training of children should take alarm at leading editorials (read in families) which, speaking of startlingly corrupt gains of two prominent men—both connected with the church and one a high official—said: "While contrary to strict morality, these were not dishonest when judged by the prevailing rules of commercial morality." "He was no worse than thousands of others who stick at nothing not a crime according to law." "In mercantile morality he was neither better nor worse than many others in good standing."

The low badness of burglars and legally recognized thieves offends against morality; but respectable and Christian badness *lowers the standard* of morality. Who, then, are the dangerous classes? Influence works down, not up. It would seem, therefore, that the effective work for humanity is to Christianize the Christians and make respectability respectable. Especially in a republic should a strict standard be held aloft with the persistency of a Farragut, since in keeping that intact lies the salvation of the country. "When the people become corrupt there is no resurrection."

How shall this be done? There is but one sure way. Begin with the children. In our supposed case of the stooping posture and the cramped limbs, the children would have had to be told thus: "It is not true that you will have to go stooping through life. That is the prevailing belief, but it is not true. You are made to look aloft; to see the stars, to stand erect,

with the full freedom of your limbs." So of the prevailing belief in the necessity of selfhood, with all this implies of the despicable. It is a false belief that we are compelled to go through earth-life thus stooping, thus cramped. Swedenborg tells us, "To wish to be greater than others is Hell." Say to the children: "As you grow older you will see that things not right in themselves are held to be right in practice; and that the human world can go successfully on in no other way than by the spirit of competition. Do not believe a word of this. Competition causes cunning, trickery, deceit, dishonor, injustice; all these come of selfhood. Such limitations are not for you. The Inner Voice declares you to be made for truth, for honor; for the full, free action of your highest powers; for mutual love and consideration."

The Law of Life demands the out-living of every one's best. Differences in capacity will cause boundless variety; but if every one's best be lived out, then all will receive of this best. If every one lives love, all will receive love. If every one is devoted to the common good, all will be advantaged; we shall have a heavenly world, for the high, or heavenly, will reign.

That many have the vision of this is warrant of its coming reality. Carlyle says: "Every child has the possibilities of its source." Were all children trained to believe in the possibility of living out the three Divine Laws—Life, Individuality, Oneness—what would come of it? Just this: When of age to assume the management of affairs, finding that the Laws could not be applied under existing conditions, they would change the conditions and hold by the Laws. The methods of the new management cannot be foretold. Always the New must be established in the terms of the New. When the boy Watt saw that invisible steam raised the solid tea-kettle cover, there were neither trains nor locomotives, nor roads of steel. The New brought in its own conditions, and the spinning-wheels and stage-coaches dropped away of themselves. When Franklin brought down electricity with his kite there were no cables under the seas, neither wires nor plants for its use. With the new force came new methods. Thus we see that existing con-

ditions can never be a true standard of judgment. The force of electricity was lying around loose, so to speak, for a very long period unused. At last came the time when it was practically applied. And think what gain!

Can we suppose these lower forces are thus to serve us and human forces remain unapplied? Love, the highest human force, has been, as it were, lying around loose for a very long period. It has been talked about, written, sung, and preached about. The time is near at hand when this potent force will be practically applied in the conduct of human affairs. It will not work into our present business and political and social system; but, as with those other forces, the new will establish its own conditions. These are not our present affair. "It is the business of the Prophet to declare Truth and let it crystallize as it will." Now, as Truth is infinite, the human perception of Truth will always be a progressive one. Thus progress is the natural order, and we are not always going to be selfish, any more than we were once always going to be cave-dwellers.

It is declared that excellence can be attained only by competition, and that inventions for the good of humanity are dependent on a striving to excel others. But, take notice, under rule of the higher human forces, *excellence itself will be the aim, and the good of humanity sufficient motive.* The artist will paint his picture, or mould his figure, or compose his music, for the sake of embodying his highest conceptions. No catering to the low for hope of gain; no "pot-boilers," either in art or literature, or in any kind of employment. Every artisan will be an artist. Every doer and thinker and writer will respectively do and think and write his best, not to excel others, but continually to excel himself. And for any who can serve the good of humanity, that serving will be its own sufficient reward. The grind and strain of money greed will have been removed; for riches are not always to be the measure of our rank. When humanity shall come to itself, to its higher self, the rating will be by nobility of character and by mental and moral wealth, and mere money will be held vulgar; for under the rule of Oneness, or human brotherhood, we shall feel a great deal more

ashamed of being too rich than we now feel of being too poor. Where there is greed for self-gains and strife for self-exaltation will then be the *slums.* The highest thought will hold dominion, and those who love most will be most revered.

Such changes are in direct line with the Divine Laws, and they must and will come. Astronomy teaches that in the boundless immensity of planetary systems each point is equally the central point of the whole. So in the Infinite Life back of all manifestation, "every individual is a point at which Divinity speaks;" and this divineness will yet obtain recognition. "My spirit shall not always be humble in Man."

The great Teacher we all love and revere, felt in a superior degree this touch with the Divine. None other has seemed so close as to *feel the love,* and to have perpetual consciousness of the union and all that this implies of strength and of power over material conditions.

Our religious training must exalt His life and teachings, and cause these to mean immeasurably more for humanity than they have ever yet meant. The judgment-seat of Christ is the Christ standard of Truth and Love, and especially a sense of oneness of each with all and of all with the Divine. This high standard will draw all men unto it. Thus drawn, we shall live in the higher, and the lower will fall into disuse. Thus liberated, humanity will show for what it is. Browning says: "Man himself is not yet Man. . . . These things tend still upward. Progress is the Law of Life." He pictures man as just awaking to conscious existence:

> "But when, full roused, each giant limb awake,
> Each sinew strung, the great heart pulsing fast,
> He shall start up and stand on his own earth.
> And so begin his long triumphant march,
> And date his being thence—then, wholly roused,
> What he achieves will be set down to him."

The way to hasten this is by the power of thought. Think of it as sure to be, and awaken this thought in others by the spoken word, that they, too, may send it forth. As electricity

travels by ether vibrations, so thought travels by vibrations in the general mind atmosphere corresponding to the material. "Vibration sets up sympathetic vibrations." "High notes in music are always drawing lower ones to the higher pitch." When all shall think the true thought, then shall we see fulfilled the Divine Law of Life. The change must begin with the children. Inspire them with enthusiasm for excellence, and for loving service. This general inspiration will bring the time when—

> "Each man finds his own in others' good;
> And all men live in noble brotherhood.
> Then shall the reign of mind commence on earth
> And, starting fresh as from a second birth,
> Man, in the sunshine of the world's new spring,
> Shall walk abroad o'er earth as some new, glorious thing."

# MORAL HEALING THROUGH MENTAL SUGGESTION.

BY W. J. COLVILLE.

HAVING discussed in a previous article some of the educational uses of mental suggestion, we now propose to carry the theme a step higher, and to treat of the moral aspects of this all-engrossing topic—aspects which all students of psychic science find of even greater interest and of more practical value than either its intellectual or physical phases.

The words *useful* and *utilitarian* are subject to wide and varied interpretation. Though it is legitimate to employ these terms in connection with exterior advantages of a commercial and industrial character, they are employed in their highest sense only when reference is made to the ethical advancement of the individual and the race. It is scarcely doubted by thinkers of any school of philosophy that moral questions have much to do with health and happiness, both public and private. "Mental science" and "metaphysical healing" are terms constantly employed to cover a wide field of moral action.

Interesting and important as it is to find within our grasp an educational system beyond the ordinary scholastic means for unfolding the human intellect; attractive as it may be to contemplate an effective mode of removing bodily difficulties without recourse to drugs or to any painful or unpleasant physical appliances; to know how to remove immorality, and to develop the moral sense in those who seem deficient of conscience or moral feeling, is assuredly the greater problem so long as social evils and private vices continue to afflict mankind.

That all are potentially or essentially good must be admitted, or any endeavor to improve the condition of those who seem intrinsically evil will prove abortive; yet intelligent metaphy-

sicians do not teach that because all human beings are capable of manifesting their inherent goodness, discord and harmony, strife and peace, and many other vivid contradictories are equally desirable and to be accepted as of one piece; nor yet that no discrimination need be made between the use and the abuse of a faculty, or between blind and intelligent courses of action.

In the Sermon on the Mount it is noteworthy that, at its conclusion, the words concerning two opposite kinds of houses —one of which will stand and the other fall in time of tempest —refer not to the architecture but to that on which the buildings are respectively placed. One kind of structure is built upon rock and the other upon sand. We are not told that the former are architecturally superior to the latter: we are simply informed that because they are founded upon rock they will stand, while the other class, beautiful and costly though they may be, will fall because built upon sand.

A theory, to be worth anything, must of necessity rest upon a basic principle, for if there be ambiguity in the primal premise no amount of logical deduction can atone for this lack of solidity in the foundation. It is plainly in consequence of hazy if not erroneous views of human nature that so little progress is usually made in reformatory directions, even by those who are sincere in their attempts to cleanse and purify the social fabric as well as to elevate individuals in whose welfare they are concerned.

Multitudes of parents are vitally interested in the moral welfare of their offspring; but do those who follow in the old tracks succeed in producing the good results so earnestly desired in their children's lives? On the contrary, do we not hear wails of anguish on every hand? Do we not almost daily encounter heart-broken mothers whose constant cry is that, after all their prayers and efforts, the objects of their special love and care are continually drifting further from the path of virtue? In a course of procedure which utterly fails to accomplish the end for which it is instituted, there must be a radical defect somewhere. Prayer and faith are not illusions; but too much prayer is faithless, and too much desire is linked with

doubt of its fulfilment. Faithlessness is parent of the doubt, and the doubt prevents fruition.

The hymn, "Where is My Wandering Boy To-night?" is popular in consequence of its pathetic sentiment; yet the mental suggestion conveyed in the song is harmful in the extreme—injurious to the one who sings it as well as to whomsoever is telepathically affected by means of it. The very reverse of the idea here expressed is needed to convey morally invigorating influence to a wandering youth, no matter whither he may have strayed. As the morbid sentiment of this song voices the common impulse of those who feel called upon to "pray for sinners," and as such feeling tends to produce an aggravation of the disease bemoaned, it is important that all who undertake to deal with the moral advantages of mental suggestion should first turn such expressions right side up. The fundamental mistake made by the author of this hymn was in taking for granted that the absent youth was where he ought not to be, engaged in some mischievous occupation. There is no reasonable warrant for such suggestion. A prodigal may be in the very act of contemplating a return. A young man is not necessarily a pronounced prodigal because his inclination may have temporarily led him away from the ancestral home. To leave the parental abode is not always to wander in a wilderness of guilt; and even if it were, the words of one of the grandest parables to be found in any literature should correct the belief that sinners are wilful culprits, with downward intentions: "When he came to *himself*, he said, 'I *will* arise and go to my father.'" In those sublime words we listen to a true statement concerning the essential human will or primal root desire of every human being.

A suggestion, to be successful, must be in accordance with the real nature of the recipient. We hear many curious and incoherent statements regarding human nature—what it is and what it is not; and among the most bewildering declarations, we constantly meet with lamentations over its proneness to a gross selfishness, presumably absent from the thoughts of those who attribute it to the majority of their fellows.

In these days of immature speculation concerning an ideal commonwealth to be established in America or elsewhere, certain philanthropists, in opinion, at least, more co-operative than their neighbors, frequently read socialistic romances, and becoming charmed with the altruistic sentiment expressed, feel that their better or higher self has been forcefully appealed to—the author having succeeded in making his readers feel the moral stimulus which must ever accompany a well-written book. The peculiarity here is, these enthusiastic people consider that the high ideal presented could easily be rendered actual if only human nature were differently constituted; but that as it is, human selfishness prevents the realization of the ideal. The absurdity of this position becomes manifest when we consider that those who thus belittle human nature are themselves no more than human, though declaring an intense desire to carry out what the selfishness of human nature forbids.

Do these people realize even slightly the drift of their own statements concerning the difference between *their* nature and that which they call *human* nature, and which seems to them so different from and inferior to their own? The logical inference is that in their own estimation they are superhuman; consequently, from their supernal height of selflessness, they can but look sorrowfully down upon the selfish human race and impotently regret its degraded character. These people are frequently very religious in profession, and call Deity the *author* of humanity; yet human nature is so vile a thing as to prefer strife to peace and pandemonium to paradise, even though it *did* spring from God originally and is continually sustained by the influx of divine life!

The prime requisite in moral teaching and healing is that the teacher and healer (the two are properly conjoined in the same individual) clearly acknowledge that those to be healed and taught are both able and willing, indeed desirous to receive the proffered help; in a word, that they are open to all influences of an elevating character. Before such a view can intelligently be taken it is necessary to probe deeply into the essentials of human character, and to ignore the *accidental*

while firmly grasping and retaining a hold upon the *essential* human will. By the latter term is meant permanent affection, or root desire; the former means all passing affections and transitory desires, such as fleeting whims and caprices growing out of false estimates of the value of things. Essential desire includes not only the *will* to be healthy, happy, and prosperous, but the intentional desire for all that will truly serve such ends.

Deeply rooted in every nature is a thirst for righteousness which no unrighteousness can ever slake. "My soul is athirst for God; yea, even for the living God: when shall I come to appear before the presence of God?" This is an ejaculation common to human nature; it is therefore natural that Theodore Parker's favorite hymn, "Nearer, my God, to Thee," should be one of the most popular sacred songs in existence, loved and sung with equal fervor by people of the most varying opinions on matters theological. "*Nearer to my highest conception of goodness I would be drawn,*" is only another and more elastic way of expressing the same idea. A common aspiration breathes through us all. None are content with anything less than what is felt to be the highest. It is to this noble, uplifting, and universal desire that moral suggestions should be made.

The question of making moral appeals to people without their knowledge or expressed consent is a branch of this subject which gives rise to needless controversy, presenting some seeming difficulties. If it be conceded that mankind is possessed of two wills, one permanent and the other evanescent, the inference is that the latter has no right to consideration when in conflict with the former. Some such admission as this must be at the root of the law which permits one person to restrain another from committing suicide, or from doing himself serious bodily injury, for in such cases it is not always shown that harm will also result to others. Where violence or robbery is attempted the case is of course much stronger, and in such emergency no reasonable person would think of offering objection to the employment of rational restrictive measures.

In these days objections are offered to every form of punishment the object of which is to inflict suffering on the offender; but nowhere is protest made against corrective and educational discipline.

Admitting the correctness of the foregoing propositions, it logically follows that the milder, the more distinctly humane, and the more permanently effective the corrective measures employed, the more justifiable and desirable they necessarily become. The idea of punishment is simply barbaric; the harshest punitive measures are invariably in vogue among barbarians, whether they have assumed a cloak of professed civilization or not. The old doctrines of penology are so inhuman as to be rarely apologized for in cultured circles of to-day. Speaking of the tortures inflicted in Europe and elsewhere a few centuries ago, it is now customary to denounce them in unmeasured terms or to offer the extenuating plea that hostile historians have greatly exaggerated their ferocity and misinterpreted their object. Though all philanthropists are hailing with delight the abolition of punishment in the old sense of the word, no benefactor of the race, such as John Howard or Florence Nightingale, has opposed reformatory or corrective discipline. On the contrary, reformers of the best types have been particularly stringent in demanding means of correction for transgressors of law and order.

From a metaphysical point of view, the statements already made in this article by no means close the subject; they only serve as an introduction to the more highly metaphysical, while incidentally sweeping away some misconceptions regarding the right of one individual to "interfere" with the freedom of another. The phrase, "interference with another's liberty of action," has a formidable sound. It certainly looks unconstitutional and un-American; but those who employ it most frequently seem to misapply it amazingly. Liberty-loving people are not outlaws; freedom is not lawless license; therefore it is useless to speak of personal liberty as being absolute, regardless of the rights of the community. So long as individuals are members of society, they must be bound by

regulations affecting the social organism, and it soon becomes only a question of ways and means for dealing with disturbers of the peace. The divine precept, "Overcome evil with good," is a counsel of perfection, and as such stands infinitely above the wretched, futile measures of those who vainly endeavor to overcome evil with evil.

Clear metaphysical teaching on the subject of human nature leads to a point where the "divinity which shapes our ends" is acknowledged as indwelling instead of extraneous. From the altitude of so ideal a position the moral teacher and healer must necessarily work. Many well-known and practically indisputable proofs might easily be presented to show that the love of good is innate in *all* mankind. Pass down a street and mention any one's name in an audible conversation with your companion, saying: "I know Mr. A—— very well; he is a thoroughly honorable man." You are not likely to give the slightest offence, though the person should be passing at the time and overhear your remarks. If, on the other hand, you mention a person by name and say that he or she is dishonest, untruthful, or even unkind, you may give grave offence; and if your conversation is overheard or repeated, action for libel may quickly follow. It is tacitly admitted everywhere that we have a perfect right to talk *about* people, but no right whatever to talk *against* them, as damages are collectible for injury done to feelings as well as to reputation and business interests. If no one objects to be considered upright, and no one is angry when his character for honesty is indorsed, the precept of the Golden Rule is fully carried out mentally in all cases where moral treatment is scientifically administered.

The objection to mistaken kinds of mental treatment grows out of the violation of this rule involved in the mental attitude of those who attempt to give treatment without realizing the necessity of being themselves in the right mental frame before attempting to convey benefit to others. Simple thought-transference is not healing, though healing may be and often is brought about through this telepathic agency, which is frequently a proper means to a noble end. But to transmit

thought is not of necessity to convey *beneficial* thought; hence the main consideration is always relevant to the nature of the thought to be transmitted.

Any one performing the gracious work of moral healing must be a great deal more than conventionally moral himself: he must have a deep sense of the morality-loving nature of our common humanity, and be prepared, in consultation with himself, to reason out the distinction between the true *ego*, or higher self, which is immortal, and the lower personality, which cannot be immortal because its character is changeable; and changeableness is not an attribute of immortality.

The old distinction between *anima divina* and *anima bruta* appeared in different language a few years ago, in mental-science literature which employed the terms, "mortal mind" and "immortal mind, or spirit." "Mortal," from the Latin *mors* (death), means "subject to alteration or transition;" and just because the intellectual part of man is changeful, while root desire is changeless, moral reformation can be effected. This would be impossible if there were nothing to reform, or no disposition in man to work out his own reformation. It need scarcely be argued that a vast amount of pleasure-seeking ends in pain-finding. Of the multitudes undertaking to "see life," the majority see instead what closely resembles death. Indulgences of all unwise sorts result not in satisfaction but in actual suffering and annoyance, which tends to show that, though intentionally men are in pursuit of happiness, yet really they are on the road to misery.

With essential motives prompting to action the moral healer must invariably agree, but with the proffered means he may have no sympathy whatever. Suppose two persons in conversation concerning capital punishment, vivisection, or some other theme now prominently before the public for discussion, both desiring to advocate only what will redound to the benefit of humanity, but, through diversity of view, taking reverse sides of the question. One advocates the death penalty because, in his judgment, by executing a few capital offenders a number of innocent persons will be protected, while intending

culprits are restrained, through fear, from committing the crimes they may be contemplating. The other takes ground against the extreme penalty because the ends of justice seem not served thereby, and prospective criminals are not deterred from the commission of crime. The same may be said of the advocates and opponents of vivisection. Some honest and kindly people believe that by its means great gain accrues to science, and that human life is prolonged in consequence of the valuable facts learned in the laboratories where live animals are dissected. Again, others are convinced that this claim is utterly foundationless; consequently they vigorously oppose the practice, on scientific as well as moral grounds.

This illustrates how easily two or more equally sincere people may agree in intent and yet radically differ as to the methods of carrying their intentions into effect. Applying this illustration to moral healing through mental suggestion, the way is paved for the direct application of the subject. An immoral person should be treated as an imbecile, and no imbecile should be either harshly dealt with or considered incurable. There are frequently good reasons for administering silent treatment before speaking the healing word in the patient's hearing. It is to the inner man, or sub-self, that the appeal or address is made; *i.e.*, to the subjective mind on its own plane and in its own language. There is something seemingly phenomenal about this silent process which commands attention and awakens interest; such treatment, however, appeals directly to the better instincts, meeting with neither intellectual cavil nor wordy opposition. No one can *say* all he *feels;* the deepest emotions lie beneath the surface of language. The healer is therefore favored when operating in the silence, being at a comparative disadvantage when confined to ordinary modes of conversation.

Moral suggestion, however, should not be limited to silent mental appeal, but—in consonance with a right understanding of the law of outer correspondence to inward truth—books, pictures, statues, mottoes, theatrical representations, indeed all things calculated to impress or even to suggest the idea intended to be conveyed, should be regarded as genuine auxili-

aries. The suggestion made by such a motto as "One black sheep makes many" is detestable, and though it may be intended as a warning, it is in reality an iniquitous suggestion, from an educational stand-point. On the contrary, *one white sheep makes many* is a very acceptable motto if placed on the wall of any school-room or reformatory institution, as it immediately suggests the truth that virtue is communicable, while no thought of vice is presented in any way. "Speak no evil" is objectionable, because the last word, when placed within range of vision, exerts a deterrent or unwholesome influence, and there is no inspiration whatever to be gained from so utterly negative a command.

Doubtless proposals to change the language of the venerable Decalogue sound irreverent; but can any thoughtful person complain that the spirit of Mosaism is altered because some reformer of language substitutes the affirmative "Thou shalt be honest" for the negative "Thou shalt not steal?" Negative virtue cannot be on a level with positive virtue; hence the higher mental or moral suggestion can only be made when the negative is dropped and the affirmative substituted.

Psycho-physical modes of treatment are good, but purely psychical methods are better and more effective; yet no one can intelligently employ a method whose force he neither understands nor feels. If there are people who still believe that the human intellect and conscience can be reached only through the senses, they are perfectly consistent when practising a psycho-physical system. But metaphysical practitioners know that the word *only* should be stricken out of the phrase; for, though many people are doubtless successfully reached through their senses, by a method akin to "ideal suggestion through mental photography," there are multitudes who can be reached most effectively by a purely interior method. There is no inconsistency between the two methods; the purpose of both is the same. The latter is the more effective, however, especially among those keenly alive to the action of subtle agencies.

One motive must underlie all treatment, but one method need not be adopted universally. Fifty cases may be treated

externally in fifty different ways, while beneficial results follow upon unifiable though not uniform courses of procedure. The four Gospel narratives and the Acts of the Apostles give no warrant whatever for uniformity in method; hence no Christian Scientist, who narrows modes of practice down to a set of rules and stated formulas, is in accord with the New Testament, which, from the professedly Christian stand-point, is the one authoritative text-book. The largest latitude must ever be allowed for diversity in methods of applying truth, but the essential truth to be applied in all cases may be summed up in some such way as the following: "My friend, whoever you are and whatever your condition may be, you are a member of the human family, and the whole race is essentially good. I call upon you in the name of our common humanity to live up to your own highest and best; to gratify your own desire to enjoy life in company with your neighbors, whose rights are identical with your own."

In special cases, where some particular vice is prominent, neither say nor think anything about it, but steadily affirm the real potency of the opposing virtue. If there are seven deadly sins, they are simply the contradictories of seven cardinal virtues. Sloth, to be overcome, must be vanquished by the love and practice of industry; therefore industry, not indolence, is to be suggested in moral treatment. This, in all cases, must be a steady, continuous appeal to the potential element which it is desired to render actual. If combative and pugnacious children are accustomed to play with toy soldiers and look at battle-scenes, the readiest external antidote to their pugilistic proclivity is to furnish them with peace-suggesting games and pictures. In that case the external surroundings of the children would be brought as nearly as possible into conformity with the mental pictures which the parents and teachers are silently presenting. Rational agreement between silent suggestion and outward provisions commends itself to all intelligent practitioners.

# THOUGHT DIRECTION.

BY ISABEL F. JONES.

THIS is an age of thought. The potency of mind is nowhere disputed. The great question agitating seekers for Truth is, How shall this re-discovered power of mind be most wisely directed?

The attempt to answer this query has given rise to many schools, of various names and differing opinions. While frequently condemning creeds and sects, some, it is said, are strongly marked by their own tenacity of opinion and verbal condemnation of those differing in comprehension of Truth and desirability of method. The old so-called religious thought, based upon theological doctrine, usually condemns any later presentations of Truth.

The prevailing tendency of the age is to give freedom to thought and recognition to the power and supremacy of mind. In breaking the fetters of materialism, which necessarily resulted from oppression of thought in ages past, and reaching out for man's divine right of dominion and power through Spirit, there has, of course, been great clanking of chains.

The slaves of fear—invariably the instinctively reverent and worshipful—are finding it difficult to drop the shackles of false belief, and take a firm stand for that which appeals to them intuitively as Truth. Nor are their fear and perplexity lessened by the unsettled condition of many would-be promoters of "broader views."

The truly wise, however, look on undisturbed by this seething of thought. They see in it "the fulfilling of the law," and rest satisfied with the hidden promises it holds. The earth, the sky, the elements must unite to produce perfect fruit. The tree of Life not only bears perfected fruit *ultimately*, but twelve man-

ners of fruit—perfect adaptation to the tastes and needs of all; and even its leaves are full of healing.

The practical question, then, which appeals to all who read with hopeful gratitude the message flashed in letters of light to their consciousness, is this: What can we each do to hasten the universal consciousness of Truth? In other words, how shall thought find true direction?

Electricity, with its incomprehensible swiftness, when either not directed or misdirected, is fatal in its power. Intelligently controlled, however, it is man's incomparable servant. Yet in its swiftness and power it is slow and helpless compared with *thought*, its counterpart in the realm of realities, and is less destructive when not wisely directed.

If the true direction of thought is of so great import—and what close and honest observer can deny it?—how may man be saved from misdirected thought-effort? Surely not by mental powers wasted in criticism of old or new schools of theology, nor by following everywhere and abiding nowhere.

In close communion with the Highest, let each seek to know the path *he* is to follow, at least till clearer light and fuller revelation lead to deeper knowledge. Having decided, in the hush of wordless communion, the present Divine leading, let him cease to feel fearful, resentful, or too certain of the unchangeableness of his mental attitude. Peacefully, thankfully, expectantly, let him hold himself open to fuller illumination from the indwelling and all-enfolding Divine, and in such an hour as he thinks not the Truth shall be made manifest.

# THE WORLD OF THOUGHT

## WITH EDITORIAL COMMENT.

### HEALING PHILOSOPHY.

With the July number of THE METAPHYSICAL MAGAZINE, we shall institute a Department of Healing Philosophy, in which certain pages will be devoted to those phases of thought which contain action of a healing character, both moral and physical in result. The wisdom of the sages and philosophers of all periods and climes, as well as the most advanced expression of modern thought in these lines, will find a welcome in this department.

Subject matter intended for these pages will be closely examined and carefully prepared by those competent to deal with this intricate phase of thought activity, and only such as carries undoubted healing power in the understanding will be admitted. We think that inestimable benefit may accrue to the human family through the conscientious editing of such a department in a first-class magazine, and we shall make every effort to bring forward the best of ideas and to present them in language as easy to understand as the depth of the philosophy will allow.

It may be unnecessary to add that notions resting upon personal opinion alone will in all instances be excluded, it having been already amply proved that genuine healing thought can be tested in actual experience and demonstrated as conclusively as any principle of chemistry.

We invite contributions to this department from all sincere workers and thinkers in every part of the world, together with information from those familiar with Eastern works containing similar teachings and which would be valuable for reference. Essays of moderate length will be used, together with terse sayings, phrases, and quotations adapted to arouse comprehension of those principles of wholeness and harmony on which the health of a race depends.

Co-operation of earnest friends in so brotherly a cause as this will result

in a mighty influence for permanent good, physically, mentally, morally, and spiritually. Let us, therefore, in this attempt join hands, heads, and hearts, for a permanent healing of the nations by developing that degree of knowledge which shall make health their common possession.

* * *

## "NEW LIGHT FROM THE GREAT PYRAMID."

Among the hundreds of extended reviews of this remarkable work that have been received, the following, taken from *The Progress*, Minneapolis, is so pregnant with appreciation of the value and importance of the knowledge which this book contains that we reproduce it for the benefit of those who would be intensely interested in this work if the nature of its contents could be understood in advance of a reading of the volume itself:

"New Light from the Great Pyramid," by Albert Ross Parsons, is a work that deals with the profoundest problems of human existence. It is not a mere descriptive essay, as some persons might infer from a superficial observation of its title, but it is founded on broad astronomical, philosophic, religious, scientific, and prehistoric research. In its conclusions, it not only looks back to the earliest human creation, but points forward into the future of human development. Its title amplified is: "The astronomico-geographical system of the ancients recovered and applied to the elucidation of history, ceremony, symbolism, and religion, with an exposition of the evolution, from the prehistoric, objective, scientific religion of Adam Kadmon the macrocosm, of the historic, subjective, spiritual religion of Christ Jesus the microcosm."

The author had reached in former researches the conclusion that in Christianity we possess the religion of prehistoric man. He subsequently made the surprising discovery that the Great Pyramid forms the connecting link between the astronomy and geography, and at the same time between the religion and science, of the ancient world. He has accumulated a

### VAST TREASURE OF HISTORIC FACTS

which point with impressive force to his conclusions. He brings astrological evidence to show that all that is sublime in the historic past centres in America, and that all the heraldry, emblems, ceremonies, and figures of speech of religion and epic poetry are derived from the art and the science, the greatness, triumph, and awful destruction of the ancient Americans, who were at the height of political and military greatness when they were suddenly blotted out of existence by an appalling cosmic catastrophe. The "drift" material

which is known by scientists to cover half the globe to a depth of from 50 to 800 feet is supposedly the remains of the fiery débris that fell upon this planet from the skies. The present obliquity of the earth's ecliptic is said to be the result of that disaster which "tilted" the earth's axis from its original position, as the ancients taught that the terrestrial pole and the pole of the ecliptic had once coincided.

The fact that the zodiac forms part of a system of grouping the stars that is both ancient and universal, its origin being in a remote and unknown period of prehistoric time, gives the foundation for many of the author's searching investigations. He shows that the universe was known to the ancients as

THE DIVINE MAN,

because in the form of a man, and man was called a microcosm because he resembled the macrocosm. It is evident that the ancients had a highly developed scientific knowledge of astronomical relations, which were practically also their religious relations, man's relation to the cosmos being his relation to the Creator. In the myths and records of the ancients, the author finds evidence of prehistoric events of the most stupendous nature, pointing to a "War in Heaven" among the planets, the destruction of "Lucifer," a great celestial body, resulting in a belt of meteoroids with which the earth later came in contact, causing very destructive effects. That the earth has been visited by several extensive catastrophes by fire and water is indicated in many ways. The stories of "Noah's flood," "destruction of Sodom and Gomorrah," and the sinking of "Atlantis," are semi-historic records that point to such events.

THE HEBREW BIBLE

he regards as a great symbolic but profoundly scientific history of those world-wrecking cosmical calamities which crossified "the Divine Man," and disturbed the world's Edenic equilibrium. In the Bible are found the great facts upon which the fables of mythology were founded. Christianity is shown to be a superior form of the ancient universal religion and possessed of a sound scientific basis. The book of Revelation is profoundly cosmical and astronomical.

The important conclusion is reached that the great pyramid of Gizeh was built and the Hebrew Bible written to set forth the same natural problem.

It is further shown that a true astrology is based on the cosmic constitution of nature, and that astral influences are a result of nature's laws. This makes even of

PROPHECY AN EXACT SCIENCE,

as the true prophet declares what is to be in accordance with what has been. There is an inference of subtle psychical relations between races of

men, continents, and astral forces, and with these the study of the zodiac bears an important relation. Man is the "harp of a thousand strings" upon which is played the great cosmic symphony. Awakening inquiry marks the present attitude of the human mind and points to restoration of ancient knowledge and a grand unification of human experience and aspiration. The absolute church of the ultimate future will be literally God in man.

Accompanying the work is a map of the world showing the relation of the zodiacal signs through the 360 meridians of the earth's surface. A partial

SUMMARY OF THE AUTHOR'S CONCLUSIONS

may be given in his own words, as follows: "The partial wrecking of the globe by a planetary catastrophe in the solar system, the destruction caused by the collapse of the earth's Saturnian aqueous and fiery rings, and subsequent encounters of the earth with the fiery débris of the original catastrophe, made prehistoric man an attentive observer of the heavens, and especially of those quarters whence destruction had come. . . . The cosmical early became the symbol of the ethical. . . . It was perceived that the globe was related to a universal system in which the order producing, restoring, and maintaining power predominated over the forces temporarily working disorder and destruction. . . . They described the universe as in the form of a Grand Man. . . . Our solar system is located at the heart of the Divine Man of the skies. . . . The catastrophe in our solar system . . . was a rupturing or piercing of the heart of the Divine Man. . . . Hence arose the prehistoric Christianity. . . . This was macrocosmic religion. . . . Jesus declared that he came not to destroy, but to fulfil. Hence his words and works were said and done with a strict attention to the fulfilling of what was written by the prophets touching former times and occurrences. This is

MICROCOSMIC RELIGION.

. . . With this metamorphosis of the ancient objective true cosmic religion into a modern subjective true human religion, the final step was taken in the history of religion. . . . Every indication points to a great revival of religious knowledge and practice. . . . The time of antagonistic differentiation among worshippers of Deity in nature and of Deity in man is drawing to a close. . . . All mythology and all religion have one and the same origin . . . in a stupendous catastrophe. . . . In the light of studies summed up in the present work, the Bible again stands forth as the grandest and most priceless of human possessions, because its theme, from Genesis to Revelation, is the story of the supreme event in the history of our solar system, namely, the fall of Lucifer, told with minute circumstantiality, in the sublimest language, and presented as the source of the noblest philosophy of creation and the purest and most scientific morality."

The evidence and conclusions so ably presented by Mr. Parsons merit the most thoughtful and respectful attention of a wide range of readers. It is rarely that a volume of such suggestive value is produced. To many persons it will be a light that will serve to clear away disturbing perplexities in history, science, and religion. It will doubtless stimulate further research along similar lines of thought, leading, perhaps, to the richest fruitage of humanity's development.

The far-reaching and weighty significance of this work is indicated in a marked manner also in a private letter from the editor to the author concerning a subject of the gravest importance, which was suggested by the truths presented in the volume, and from which the following is an extract:

DEAR SIR: I have found great pleasure in reading your profoundly interesting volume, "New Light From the Great Pyramid," a review notice of which was given in *The Progress* last week, and a marked copy sent to you. It occurred to me that you could prepare another work to excellent advantage, entitled, perhaps, "New Light From the Hebrew Bible," in which you might do much to interpret the symbolism of the Scriptures, showing the rich store of science and history that they contain, and putting it, if possible, into connected form. Of course, the task would be prodigious, but it would, when accomplished, be a service of inestimable value to the human race. I believe that the need of such a work is very widely, though often unconsciously, felt. Many earnest people feel that in the literal interpretation they grasp the shadow without the substance of truth.

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## THE SWING OF THE PENDULUM.

Among our recent correspondence was a letter bearing the following printed advertisement on the envelope: "Reason *vs.* Superstition. Young Men's Infidel Association, Cazadero, Cal. Rewards—$10 for a ghost, holy or unholy, healthy or religious; $20 for gods of any kind, 'jealous' or vindictive, living or defunct." At first glance this would seem to indicate the presence of a promising missionary field on the Pacific Coast, and to suggest the wisdom of recalling some of our evangelists from Central Africa to prove that "charity begins at home." But its meaning lies deeper. This is peculiarly an age of transition. Intelligent people are rebelling against the trammels of tradition, and the slaves of superstition are learning to think for themselves. A potent spirit of independence in thought is abroad in the land. Its growth has been an insidious one, and the California association is but an incident in the process. The inevitable reaction from this phase of it will result in a higher conception of both God and religion. To aid in this desirable consummation is one purpose of THE METAPHYSICAL MAGAZINE.

AN organization called "The Metaphysical Club" has recently been formed in Boston. Meetings will be held fortnightly, at which lectures will be delivered by prominent speakers and occasional essays will be read. Opportunity for discussion will also be given, as "its spirit shall be broad, tolerant, and constructive, and its object an impartial search for truth." The annual dues are only $3, and a large membership is anticipated. Miss Lilian Whiting and Mr. Henry Wood are members of the executive committee; Dr. J. W. Winkley, 106 Huntington Avenue, treasurer; Frederick Reed, 51 Woodbine Street, Roxbury, Mass., secretary.

* * *

## THE EGO.

Through the darkest night like a ray of light
From the heart of the All I came;
And down through the dark like a meteor spark
I am borne on my wings of flame.

I bring the gift of immortal life
To the soul that is born on earth;
And I link my soul to the human soul
From the hour of its mortal birth.

In the darkest day my heavenly ray
Illumines the heart within;
Back to the whole must the dual soul
Be brought through the ways of sin.

I am the voice that in silence speaks
To myself on the lower plane;
I stand above near the heart of love
From whence I derived my name.

By many names I've been known to man
Through the ages vast and dim;
But my sacred name in the heart of flame
Will never be known to him.

Down alone from the central throne
From the Cosmic Whole I came;
And I bring the gift of eternal life
To my twin on the lower plane.

—*Josephine H. Olcott.*

REV. DAVID H. GREER, pastor of St. Bartholomew's Church, New York City, in a recent sermon said:

"That is the message, men and women, it seems to me, which the Christian gospel brings to us. It shows us what that is to which we really belong; it says to us: 'You do not belong to a life that is poor and weak, and worldly and selfish; you do not belong to sin and pride and jealousy and strife; oh, see the great and wonderful life which the gospel story proclaims; the life that has conquered sin; the life that many of us believe has conquered death; the life that has moved so luminously across earth's darkened sky, that has given such cheer and courage to darkened hearts and homes—that is the life to which you really belong. . . . Nowhere in the universe, on its loftiest eminence, on its highest ground, is there anything more divine than that life of Christ. Trying to live that life, and day after day to make it ours, not in name merely, but in fact, we more and more realize that we are moving on and on, we know not where exactly, but toward what is most divine in the universe. We are not going down to loss and waste, but going up to permanency and gain; not going down to defeat, but going up to victory; not going down to death, but going up to life; and more and more we feel that the trend of all creation is toward the very highest, is toward the very best—from things to man, to Christ, to God. . . .

"There is a heaven of soul culture, of spiritual grace and beauty, of spiritual strength and refinement and delicacy of spiritual perception, to which new vistas open, new hopes arise, new faiths appear, new glories are made to shine, brighter than the pride of life, sweeter than the lust of the flesh, and of a more enduring brilliancy than all the material splendors revealed to the natural eye. There is a heaven in the soul here, the assurance of a heaven for the soul hereafter; a heaven of trust and confidence in, and a heaven of peace with God; how hard it is for the man engrossed in material pursuits to enter that kingdom of heaven! How much he will lack if he does not enter it! And he is beginning to-day, it seems to me, to feel that lack alittle."

* * *

THERE is one mind common to all individual men. Every man is an inlet to the same and to all of the same. He that is once admitted to the right of reason is made a freeman of the whole estate. . . . Who hath access to this universal mind is a party to all that is or can be done, for this is the only and sovereign agent.—*Emerson.*

* * *

CONQUER your foe by force, you increase his enmity; conquer by love, and you will reap no after-sorrow.—*Buddha.*

* * *

BEING a thing immortal, my soul will ascend on high. . . . Death does not differ at all from life.—*Plato.*

## EMERSON'S PRACTICAL WISDOM.

Emerson is no hater of tradition, even of convention; because he recognizes that both of them may contain a portion of life. But once that life has left the tradition and convention he has no patience but sweeps them away, be they called by the solemnest names of virtue and honor. . . . Hence his admiration, also, for the coarse practicality of Napoleon, because that also means reality, real energy, sweeping away the unreal, the inert. Should those who deliberately follow Emerson's counsels omit from their lives not merely what he directly advises *should* be omitted, but also what his whole system logically leads us to reject, they would be surprised to find how much space they had left themselves, how much energy for the real life, the life of enjoyment and utility. For half of our life is spent, if not in struggling with trash, with the unreality others have burdened us with . . . reading books we do not understand, seeing people we do not like, doing acts which lead to nothing, or to the reverse of their intention. All great teaching of the sort which is, so to say, prophetic and sacred, helps us to a wider life in other men, other fields and times. Half of it helps us to do so by trying to understand and love others; the other half, and Emerson's teaching is among it, by bidding us understand and reduce to reasonableness ourselves.— *Vernon Lee, in The Contemporary Review.*

* * *

SOULS do not, as we know them, meet or at all fulfil the standards of beauty, truth, and right. These are standards that we all admit for souls, just as all fruits and flowers of nature have the standard figures and colors of their kind. An apple is not complete when it comes out a gourd. A rose is not complete when it comes forth blue or in a sandstone gray. . . . What, then, does it signify, when a soul forgets and misses its kind—when it puts forth itself in deformity, falsity, and wrong? Requiring itself all exactest and most perfect beauty, all divinest truth and right, and having these for the standard of its kind, how comes it thus to be turned off into all abortions of kind—evidently, confessedly, nay even universally, falling away from itself and its own high nature? Just so far is it incomplete, and there is no other answer to be given. . . . Souls are so made as to be possibly completed, only as they take possession of the infinite—just as in God they may, and as it is the sublime purpose of our gospel that they shall. —*Rev. Horace Bushnell.*

* * *

ONE generation, one entire generation of all the world of children, understood as they should be, loved as they ask to be, and so developed as they might be, would more than begin the millennium. It is a thing to be very glad of, if we can say or write one word that helps them easier to read.— *Frances Hodgson Burnett, in the Kindergarten Magazine.*

## MATTHEW ARNOLD'S POETRY.

The writings of some of the loftiest intellects—Sophocles, Shakespeare, Goethe, Wordsworth—have been concerned about the great questions of man's destiny and the mysteries of the unseen, references to which fill so large a space in Matthew Arnold's poems. But in the work of none of these great writers is the disquieted spirit of the artist thrust upon us, or allowed to overshadow his page. We are not conscious, from what is before us, of the individual experience from which the wise and magnanimous treatment of the most intricate of human problems is derived. The influence of a personal, omnipresent Deity seems to pervade their work like the calm, beneficent beauty of sunshine, imparting an epic largeness and clearness to their grand imaginings. But the inspiration of Matthew Arnold's verse is emotional and intellectual rather than spiritual: a "lyrical impulse" which reflects the soul's inquietude at being driven back upon itself and forced by mental convictions to relinquish what had once been so precious. . . . It is this absence of a living faith, or, as we may term it, a satisfying spiritual impulse, that constitutes the gravest insufficiency of Matthew Arnold's beautifully attuned verse. The loftiest idea which he constantly presses upon our mind is the conviction that earthly satisfaction cannot be the end of our aspirations. The stress, the storms, ay, the failures of existence, keep keen within us the thirst for the Divine. The longing after the beauty within the veiled sanctuary may find some satisfaction in natural loveliness, but the "clear, calm vision of Hellenic eyes," for which Keats prayed, requires what will convince the head as well as the fancy. . . . But the thought arises that ordinary men require more assured stimulus for the struggle of active life than the poet's teaching affords—that practical workers are not satisfied with intangible mental conceptions. . . . For busy men have little leisure or inclination for this kind of mental or moral sustenance.—*Westminster Review.*

* * *

## THE ANCHOR OF BRAVERY.

The elaboration of life makes cowards of us. It is not the bigness of the sea, but the many mouths with which it mocks his feebleness, that makes the strong swimmer grow afraid and sink. We want to find some one thing which we are sure of, and tie our lives to that—stand strong on it to buffet off our fears. When Hannibal was besieging Rome, some man in the besieged city gave courage to the rest by purchasing for a large sum the plot of ground outside the walls on which the tent of the invading general was pitched. It was a brave deed. He believed in Rome—that one thing he was sure of. With dogged obstinacy he believed that Rome would conquer. Some one thing, made sure of early in our life and kept clear through all obscurity—that is what keeps life simple, what keeps it fresh, and never lets its bravery go out.—*Phillips Brooks.*

## THE PROGRESS OF THOUGHT.

The great impetus that the study of Oriental languages has received during the last hundred years, the radical changes that the study of Sanskrit has wrought in the whole domain of philology, have led to the initiation of a science of comparative religion, which is slowly but surely modifying all departments of thought with which it comes in contact. To-day it is not a Marcion who queries the authenticity of texts, but the "higher criticism" that has once for all struck the death-blow to mere Bible-fetishism. The conflict between religion and science, which for more than two hundred years has raged so fiercely, has produced a generation that longs and searches for a reconciliation. The pendulum has swung from the extreme of blind and ignorant faith to the extreme of pseudo-scientific materialism and negation; it now swings back again toward faith once more, but faith rationalized by a scientific study of the psychological problems which, after a couple of centuries of denial, once more press upon the notice of the Western nations. The pendulum swings back toward belief once more; the phenomena of spiritualism, hypnotism, and psychism generally are compelling investigation, and that investigation forces us to recognize that these factors must be taken into serious account, if we are to trace the sweep of human evolution in all its details and have a right understanding of the history of civilization. The religious factor, which has been either entirely neglected by scientific evolutionists or has remained with an explanation that is at best fantastically inadequate, must be taken into primary account; and with it the psychic nature of man must be profoundly studied, if the problem of religion is to receive any really satisfactory solution.—*Lucifer for April.*

* * *

## THE RELIGION OF CHRIST.

Religion is not a creed, long or short; nor a ceremonial, complex or simple; nor yet a life more or less perfectly conformed to an external law. It is the life of God in the soul of man, re-creating the individual, through the individual constituting a church, and by the church transforming human society into a kingdom of God. . . . Jesus Christ was the founder neither of religion nor of *a* religion. If religion be the life of God in the soul of man, that existed long before Jesus Christ came into the world. . . . It was founded in the beginning, when God created man in his own image and breathed into him the breath of a spiritual life. . . . Christ gave to his disciples neither a creed, a liturgy, nor rules for the construction of an ecclesiastical organization. He has told us very distinctly for what he came into the world. "I have come," he said, "that they might have life, and that they might have it more abundantly." "I give unto them eternal life."

. . . He came that he might give life, and this life has expressed itself in intellectual forms, that is, in creeds; in emotional forms, that is, in liturgies; in institutional forms, that is, in churches. But he gave neither a creed, a liturgy, nor a church to the world.—*Rev. Lyman Abbott.*

* * *

NOT to rehearse arguments that have been ably and abundantly sent forth in recent times, it may still be worth while to note how the main trend of modern investigations is winning fresh ground for hope and confidence. For we are now learning almost every day that there is a great deal more of mind, so to speak, than has been commonly known; that it has wonderful hidden capacities, scarcely dreamed of before; that ordinary self-consciousness is but the surface of the mighty deep, of which our plummets do not yet find the bottom. By as much as the wonder and power of mental life are increased in our sight, through closer study, is the miracle of its existence apart from the body lessened. The more hidden and latent faculties, of little use on earth, are brought to light, the greater the probability that these are germs of something to be fully developed elsewhere. We learn but little which enables us to imagine what this life elsewhere may be like, and perhaps this is now the greatest stumbling-block in the way of faith. But it is an obstruction which every trusting heart, at least, will easily surmount; for, if we can be assured of life beyond the grave, we can patiently wait for the knowledge which sight alone will bring.—*Christian Register.*

* * *

TO *know* is to realize, to feel, to regard. The true and worthy man is he who looks upon and loves his neighbor as himself. The Christian Decalogue and the Aryan Ethics teach the same principle. "Love thy neighbor as thyself." This short saying conveys much meaning. Neighborhood exists between two men, two houses, two towns, two countries, two continents, and two worlds. A selfish miser first loves himself; for his self's sake he may love his family members. This love first beginning at home may extend to the neighbor. When the first neighbor is identified in love with self, the love may extend to the second next neighbor, and so on. The psychological fact is that "Emotions spread themselves over the collaterals." Thus the selfish man may grow so philanthropic as to love all in the town he lives in. This love in a good man in course of time spreads to the whole country, continent, and world. He becomes a true philanthropist at last. This one touch of love makes the whole world akin. This is the spirit of *Universal Brotherhood.* He who realizes and practises this principle of Universal Brotherhood deserves to be called by the name of *man.* His life is so gentle, and the elements in him so varied, that Nature might well stand up and say to all the world: "This was (rather, *is*) a man!"—*Julius Cæsar* (Act V., Sce. 5).

# BOOK REVIEWS.

THE LAW OF PSYCHIC PHENOMENA. By Thomas Jay Hudson. 409 pp. Cloth, $1.50. Sixth edition. A. C. McClurg & Co., publishers, Chicago.

The reality of psychic phenomena is no longer doubted among rational minds; but the scientific world lacks an adequate explanation of their *modus operandi*. How far Mr. Thomas Jay Hudson has succeeded in furnishing this is a question upon which opinions will widely differ. In the present volume he essays the huge undertaking of reconciling materialistic science with spiritual philosophy, and of making the Christian religion agree with both. He has formulated a "working hypothesis" which, of course, is somewhat elastic, though it is ingeniously made to fit such facts as have come under the author's observation. It is as follows: "(1) Man has two minds—subjective and objective; (2) the subjective mind is constantly amenable to control by suggestion, and is incapable of inductive reasoning." On these two propositions the author's theory is based, the subjective mind being regarded as a separate and distinct entity, and the active agent in the production of the apparently abnormal manifestations to be seen at certain spiritistic séances and elsewhere. It is doubtless the immortal storehouse of memory; yet we fear that in the domain of physical activity Mr. Hudson claims too much on its behalf. It is to be regretted that so candid a writer did not make a more comprehensive examination of the phenomena he discusses, for there are some verifiable phases of psychic action to which he does not even allude, though he asserts that none of the performances attributed to disembodied spirits are impossible to the embodied intelligence.

The author's recognition of the importance of metaphysical healing—a movement now assuming gigantic proportions—is seen in his devotion of four lengthy chapters to mental therapeutics. The various schools are discussed historically, ethically, and scientifically, the conclusion being that *mind cure*, pure and simple, was Christ's method of healing, and consequently the only natural and true one. Hypnotism and mesmerism, especially in their relation to crime, are also treated in a most instructive and sensible manner. On the whole, the volume may be regarded as a valuable contribution to the psychic literature of the day.

ENCYCLOPEDIA OF BIBLICAL SPIRITUALISM. By Moses Hull. 385 pp. Cloth, $1.00. Moses Hull & Co., publishers, Chicago.

In this interesting work Mr. Hull gives chapter and verse of over five hundred places in the sacred volume in which, he claims, spiritualism is either proved or implied, thus presenting biblical interpretation in a light both new and novel.

BROOK FARM: Historic and Personal Memoirs. By Dr. John Thomas Codman. 335 pp. Cloth, $2.00. Arena Publishing Co., Boston.

The great number of Americans interested in the famous Brook Farm experiment will find in this volume the first serious attempt to present a complete history of the enterprise. The men now living who were actually on the Farm are very few, and hence Dr. Codman's "Memoirs" will be regarded as the standard history of the movement. To students of social science, therefore, this work will appeal with especial force, as it marks an important link in the development of New World civilization.

SONGS OF TRUTH. By Clara Elizabeth Choate. 83 pp. Cloth, $1.00. Lee & Shepard, publishers, Boston.

These twenty-three delightful poems are now in their second edition, issued with an autograph portrait of the author as frontispiece. The songs meet the requirements of true poetry in directing one's thoughts upward into channels which carry the soul into realms of the beautiful and inspire the sorrowful with hope and gladness.

BEYOND THE CLOUDS. By C. B. Patterson. 134 pp. Cloth, $1.00. Published by the author, New York City.

This little book contains a series of lectures on "The Spiritual Science of Life," delivered by Mr. Patterson before the Alliance of Divine Unity, of Hartford. The author is refreshingly optimistic in his views of the future, and shows that self-development of true spirituality can alone point the way to Christian unity and human brotherhood.

AS A MATTER OF COURSE. By Annie Payson Call. 135 pp. Cloth, $1.00. Roberts Brothers, publishers, Boston.

The author of "Power Through Repose" has in this book amplified her views on self-culture in an extremely practical manner. Her aim has been "to assist toward the removal of nervous irritants," and she makes some common-sense suggestions which cannot fail of profit to the reader.

BETWEEN THE LINES. By Hannah More Kohaus. 104 pp. Paper, 50 cts. Harley Publishing Co., Chicago.

"A condensed treatise on life and health as the truth of man's being" is what this book aims to be. It is written on Christian science lines, and is consequently devoted largely to generalizations and self-evident truths. While

leaning somewhat toward the sentimental and emotional, the subjects discussed are of vital import to the race at large. In this materialistic age such literature should be welcomed by all lovers of truth.

THE SOUL. By Alexander Wilder, M.D. 20 pp. Paper, 15 cts. Published by the author. [For sale by The Metaphysical Publishing Co.]

In this remarkable little work, the author tells us that the soul's "powers and operations are not circumscribed by the bodily organism." He clearly defines the difference between body, soul, and spirit, and their respective functions. The thesis put forth is made additionally attractive by the introduction of the views of eminent writers in substantiation of his claims. Every student of psychology will find this treatise especially instructive.

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## AMONG OUR EXCHANGES.

THE fourth number of *The New Science Review* is an improvement on its predecessors. John W. Keely, who has made such a valiant struggle with perpetual motion, contributes a paper on the "Operation of the Vibratory Circuit;" Professor Wm. George Jordan follows his article on "Mental Training" with another on "Genius;" and Cheiro the Palmist discusses "Hands." This new quarterly bears evidence of a prosperous career.

THE April number of *The Humanitarian*, an English publication edited by Victoria Woodhull Martin, contains a timely article by the Hon. A. Herbert on "Wares For Sale in the Political Market." We are in receipt also of a handsomely bound volume (No. IV., new series) of this periodical, containing a portrait of its gifted editor.

THE *Philosophical Journal* (formerly the *Religio-Philosophical*), of Chicago, is out in a new dress, consisting of sixteen pages printed from large clear type on fine book paper. This intelligent and interesting weekly is filling an important place in the world of thought.

"PLANETS AND PEOPLE" is the name of a new monthly magazine published in Chicago and devoted chiefly to astrology. The April number contains, among other things, a discourse on "Destiny" by Mrs. Cora L. V. Richmond, the noted inspirational lecturer.

ANOTHER periodical of similar character is *The Astrologer's Magazine*, of London. The last issue has a horoscope of Annie Besant, and a valuable article on "Infantile Mortality." The modern revival of interest in astrological matters is significant of this age of changing thought.

THE

# METAPHYSICAL MAGAZINE.

VOL. I. JUNE, 1895. No. 6.

## SHANKARA ÂCHÂRYA'S ÂTMA-BODHA.

[Translated from the original Sanskrit by CHARLES JOHNSTON, M.R.A.S., Bengal Civil Service.]

FOR the sake of those whose darkness has been worn away by fervor, who have reached peace, whose desires are gone, who long to be free, this Awakening to the Self is recorded.

Awakening is manifestly the one cause of Freedom, above other causes. Like cooking without fire, Freedom without wisdom may not succeed.

As they are not opposites, works will not make unwisdom cease. Wisdom destroys unwisdom, as radiance the host of darkness.

Cut off as it were by unwisdom, when unwisdom is destroyed, pure and of itself shines forth the Self, like the rayed sun when the clouds pass away.

When the life, stained by unwisdom, is made stainless by intentness on wisdom, unwisdom of itself disappears, as when water is cleared by astringent juice. [5.]

The world of birth and rebirth is like a dream, full of desires and hates; in its own time it shines as real, but on waking it becomes unreal.

The world shines as real, like the silver of a pearl-shell, only so long as the Eternal is not known, the secondless foundation of all.

In the Self, that is, Being and Consciousness, that perpetually pervades all, as the string in a chain of pearls, are all manifold appearances; as all bracelets are in gold.

Like shining ether, the Lord of sense, the Great One, entering into many disguises, appears as separated through their separateness; but, when this is destroyed, stands alone.

Through the power of many disguises, different names and forms are attributed to the Self, as difference of taste and color to water. [10.]

Born of the five elements commingled, through accumulated works, is the physical form, that they call the abode where pleasure and pain are tasted.

Formed of the five life-breaths, with emotion and soul and the ten powers that perceive and act, and made of elements not commingled, is the subtle form, the cause of the tasting of pleasure and pain.

The causal veil is formed through the beginningless, ineffable error of separateness. Let a man apprehend the Self as other than these three disguises—the physical form, the subtle form, the causal form.

Through union with these veils and vestures, the pure Self appears of their nature, as a crystal seems blue beside a vesture of blue.

Let a man wisely discern the pure Self within, from the veils united to it, as rice from chaff and straw by winnowing. [15.]

Though the Self is all-present, yet it shines not forth everywhere; let it shine in the soul as a ray reflected in a pure mirror.

Difference arises through the forms, senses, and powers, the soul, nature; let a man find the Self who, king-like, beholds all these beings.

Through the busy activity of the powers, the Self seems busily active to the undiscerning: as the moon seems to course through the coursing clouds.

Dwelling in the Self, in pure Consciousness, the form and powers and emotion and soul, each in its own duties, move, as men move in the sunshine.

The potencies of body and powers and works are attributed to the Self, to pure Being and Consciousness, through undiscernment, as blue to the pure sky. [20.]

Through unwisdom, the acting of its mental disguise is referred to the Self, as the motion of the water to the moon reflected in water.

Desire, longing, pleasure, pain, move in the existing soul; but in dreamlessness there is none of them, when the soul is latent: therefore they belong to the soul and not to the Self.

As shining is of the sun, coldness of water, heat of fire, so the own nature of the Self is Being, Consciousness, bliss, perpetual stainlessness.

Being and Consciousness contributed by the Self, and the activity of the soul, make a duality; when they are united by undiscernment, the idea "I perceive" arises.

There is no change in the Self, nor in the soul of itself is there any awakening; but the life all unknowing, deluded, says: "I am the doer and knower." [25.]

Thinking the life is the Self, as one thinks a rope is a serpent, he suffers fear; but when it is perceived that "I am not the life, but the higher Self," then fearlessness comes.

The Self alone illumines the soul and the other powers; like a lamp in an earthen pot, the Self is not illumined by these inert powers.

In one's own awakening there is no need for another's awakening; the Self is an awakening of itself. A light has no need of another light: it shines of itself.

Putting aside all disguises, according to the saying: "It is not this! It is not this!" one must find the oneness of the self in life and the supreme Self, according to the great precept.

The physical form and all visible things, of the nature of unwisdom, are fugitive as bubbles. Let a man see the difference, and know that "I am the stainless Eternal." [30.]

As I am other than body, not mine are birth, fading, misery, dissolution, nor attachment to sensual objects, since the powers of sense are other than I.

As I am other than emotion, not mine are desire and hate

and fear. According to the teaching of the Scripture: "Pure is the Self, above vital breath, above emotion;

"From the Self, life-breath and emotion are born, and all the powers; from this, ether, the breath, light, the waters, and earth, the holder of all."

Without quality or action, everlasting, without doubt or stain, changeless, formless, ever free am I, the spotless Self.

I, like the ether, though inside and outside all things, am unchanged; ever altogether equal, pure, unattached, unstained, unmoved. [35.]

Everlasting, pure, free, one, partless bliss, undivided; real, wisdom, endless, the supreme Eternal—I verily am that.

Thus the incessantly held remembrance that I am the Eternal takes away all the bewilderments of unwisdom, as the healing essence stills all pain.*

In a pure place at rest, passionless, with senses well controlled, let a man bring the one Self into his being, thinking of nothing but that endless One.

Plunging all visible things in the Self by thought, the true thinker shall bring the one Self into his being, the Self ever stainless as ether.

Putting aside all names and colors, and knowing the supreme end, the Self stands forth of its own nature, as fullest consciousness and bliss. [40.]

The separation of knower, knowing, known, exists not in the higher Self; in union of consciousness and bliss, it shines of itself.

Thus setting the fire-stick of thought in the socket of Self, let illuminated understanding, the flame, burn up the fuel of all unwisdom.

As by dawn, by awakening, the former darkness is driven away, then becomes manifest the Self, self-shining like the rayed sun.

But the Self, though all the time possessed, is as though not possessed through unwisdom; when unwisdom falls away, it shines forth as possessed, like a jewel on one's own throat.

* This *is* the "healing essence that stills all pain."—Ed.

As a man imagined in a post, so living is imagined in the Eternal; but when the real nature of life is perceived, the error ceases. [45.]

By entering into reality, wisdom swiftly arises, and the unwisdom of "I" and "my" vanishes like a mistake in direction.

The seeker after union, knowing all things one, beholds with the eye of wisdom all things standing in the Self—beholds the Self as one and all.

The Self is all this world; other than the Self is nothing. As all earthen vessels are earth, he sees all as the Self.

Let him who is free in life, knowing this, abandon the qualities of his former disguises; let him become Being, Consciousness, Bliss, as the grub becomes the bee.

Crossing the ocean of delusion, slaying the monsters Desire and Hate, the seeker for union, perfected in peace, finding his joy in the Self, grows radiant. [50.]

Giving up attachment to outward, unlasting pleasures, returning to joy in the Self, he shines well within, pure like the flame of a lamp.

Even while wearing the disguises, the sage, like ether, is unstained by their nature; though knowing all, let him seem as knowing nothing, let him move free as air.

When the disguises fall away, let the sage enter altogether into the all-pervading, as flame in flame, as air in air, as light in light.

The gain than which there is no higher gain, the joy than which there is no higher joy, the wisdom than which there is no higher wisdom—let him apprehend that this is the Eternal.

When that is seen, there is nothing more to see; when that is gained there is nothing more to become; when that is known, there is nothing more to know—let him apprehend that this is the Eternal. [55.]

Upward, downward, on all sides perfect; Being, Consciousness, Bliss, the secondless: the endless everlasting One—let him apprehend that this is the Eternal.

Through the knowledge that nothing is but the Eternal, the

Unchanging is indicated by the knowers of this doctrine: the one partless bliss—let him apprehend that this is the Eternal.

As partakers in the bliss of that partless blissful One, the Evolver and all the Powers enjoy their proportionate bliss as dependents.

Every being is bound to that; every movement follows that: therefore the Eternal is in all, as curds in all milk.

Ultimate, immaterial, neither short nor long, unborn, unfading, with neither form nor color nor name—let him apprehend that this is the Eternal. [60.]

By whose shining the sun and all lights shine, but who shines not by the shining of any; by whom all this shines—let him apprehend that this is the Eternal.

Of itself pervading the whole world within and without, and making it to shine, the Eternal shines forth like the glow of a heated iron ball.

The world is different from the Eternal, yet besides the Eternal there is nothing at all; what is other than the Eternal shines unsubstantial, like the mirage lake in the desert.

What is heard and seen is not other than the Eternal; through knowing reality the Eternal is known—Being, Consciousness, Bliss, the Secondless.

The eye of wisdom beholds the ever-present Being, Consciousness, Self; the eye of unwisdom sees it not, as the blind sees not the shining sun. [65.]

Refined by the fire of wisdom kindled by right learning, the life, freed from all stain, gleams like pure gold.

The Self rising in the sky of the heart, the sun of awakening, dispersing the darkness, all-present, all-supporting, shines and illumines all.

He who, drawing away from space and time, faithfully worships in the shrine of his own divine Self, the all-present, the destroyer of all pain, the joy, the stainless—he, all knowing, all-present, becomes immortal. [68.]

Thus the *Atma-Bodha* is ended.

# UNIVERSAL INTELLIGENCE.

BY LEANDER EDMUND WHIPPLE.

AMONG the varied faculties of the human mind, as observed in the continued existence of the living ego, there is one that is marvellous in its powers and interesting in the detail of its activities, yet much neglected by some who occupy positions well advanced in the educational channels of modern civilization. This faculty is Intelligence—the power to understand principles. It is a spiritual reality, the substance of consciousness, and in proportionate degree is common to all that lives.

In the apparent seriousness of this workaday life of external action, little seems to be involved beyond the direct power of the five senses; consequently suggestions of forces transcending their plane are readily dismissed without sufficient examination for the recognition of deeper principles which may possibly be involved. This oversight results from the inability of unaided sense-action to perceive directly that which in its nature is finer than itself.

The combined power of the five external senses does not adequately describe the living man, even in his physical existence. The proof of the statement is found in that "something" which marks the difference between the animal and the human—a difference freely admitted by even the most superficial thinker. This same difference is superconsciously recognized and clearly proved by the individual himself whenever he solves a mathematical problem, no matter how simple the process or how self-evident the conclusion.

The merest tyro in thought activity—even he who openly and aggressively denies any potency for action in life beyond the recognized powers of his animal senses—knows that he can readily solve a problem in simple arithmetic which even the

most intelligent animal is unable to do; yet the animal possesses all the direct sense faculties enjoyed by him, sometimes even more acutely than any man. It is equally certain that one possessing more knowledge, and with the faculties of intelligence in a higher state of development, will just as readily solve the most intricate problem in Euclid—intelligently comprehending in the minutest details its every principle, while recognizing its application and use in the economy of human life.

Now, with which of his five senses did this cynic proceed to analyze the mathematical principles involved, and thus to solve the problem in simple arithmetic? How did he reach the solution even of the first step in this process, which, before he could write its numeral on the board, must have been evolved within himself? Did he see that conclusion with the physical eye, or hear the harmony of its action through exercise of the auditory nerve? Did he smell or taste the finer activities of intelligent thought, and thus discover the relation existing between numbers? Did any nerve organism touch the principle existing in mathematics itself, and thus disclose to him that perfect harmony which unites every mathematical fact with every other fact in the universe and demonstrates the perfect, united action of the whole?

No; none of the phases of activity involved in the comprehension of any principle are possible to the external senses. The most cursory glance at the subject shows that no one of the senses, nor any combination of their powers, plays any part whatever in the solution of either the most simple or the most complex problem in mathematical science. Yet both are solved intelligently, and with comprehensive understanding. Recognition of the perfectly united action of all mathematical facts alone renders the solution of a mathematical problem possible to any individual intelligence.

This eternal fact being recognized, the inevitable conclusion is that the intelligent human being possesses other faculties than the five senses. It goes without saying that these must be finer and more powerful in action, because they deal successfully with problems and with phases of activity that lie infinitely be-

yond the unaided reach of external sense. It is also observed that the less there is developed of this "something," which ever remains outside of external sense action, the nearer the man comes to the animal plane, where it is quite commonly agreed that he exercises but a lower order of intelligence.

In the scramble for position on the external plane of existence, which for several centuries has so closely occupied attention here in the West, this most important faculty, so plainly marking the difference between man and the animal, has received only secondary consideration in very many phases of life where it rightly deserves first place.

Intelligence, or the power to comprehend the principles involved in the activities of the universe, is the fundamental substance of every faculty—animal, human, or divine. To ignore it in any phase of existence is to withhold one's self from the greater part of the power contained in the faculty, function, or sense involved. To withdraw entirely from its activity would be to cease to live on any plane. Nothing lives without intelligence; and nothing whatever exists in any phase of life except through the exercise, more or less perfectly, of some kind or degree of this most important faculty.

Each species demonstrates its own specific kind of intelligent action, varying in degree with individuals of the species. The nearer the approach to the ultimate of the power common to that species the more perfect is that individual considered. This rule holds good equally with the mineral as with man. Each obeys that law which expresses the principle of its own phase of active life, and each possesses the power to recognize only that which is involved in its own mode of existence.

In this generation there seems to have begun a great awakening of this faculty, and we find almost daily evidence of a growing recognition of a side of life beyond the pale of the external senses. Some thirty-five years ago, there began in the United States a revival of the thought, so common in all Eastern philosophy, of a metaphysical (or intelligence) side of each subject involved in human existence. At first there seemed but little fruitful soil. But this was so principally be-

cause the fallow soil was not quite ready for the advanced order of seed. The first and easiest direct hold upon the attention of the public was made through the application of thought along metaphysical lines which produced a healing effect—first on physical ailments, later extending to other phases of those tribulations so common to all who have been educated to pin their faith principally on materiality and objects of sense.

A few independent souls who had escaped the withering flames of dogmatic scholasticism turned the light of introspective thought upon themselves, and were astonished at the revelations of power thereby gained. Principles of action, hitherto unrecognized, at once became apparent. Examination shows that these principles are universal, existing inherently in the nature of every individual and applying to every phase and condition of life; in fact that there is intelligence involved in every activity. This being the case there must be an "intelligence" side to every vital subject—a side from which the subject may be intelligently understood.

The few whose attention was first brought to this stupendous truth (new to them and in the main to Western thinkers, yet old and well understood by the *philosophers* of all times) found the subject all-absorbing, and an element of silent thought in appreciation of the importance of the principles rapidly developed, unconsciously spreading in all directions. The potency for good contained in this high state of mental activity could not then be estimated.

The principles at that time so clearly observed by a mere handful of humanity, being adhered to, were passed along to others, who, recognizing the truth, swelled the voice of the glad song—as drop added to drop creates the rill, and rill to rill produces the brook, which dancing along and joining its brother creates the stream, while stream within stream whirling away in each other's arms through the merry waltz of water-life plunge into the great river, which goes galloping along to the billowy sea, there in ceaseless action to cleanse and reconstruct the shores of every land—so thought added to thought has produced realization of new truths of a saving and regenerating

character, and realization to realization has developed waves of feeling with regard to the inner and purer facts of existence, creating a mighty tide of *recognition of fundamental principles* which is sweeping around the world, and is already felt in nearly every civilized clime.

In our own land this tide is both seen and felt on all sides as a subtle but powerful undercurrent of changing opinion. The preacher at work in his study develops a train of thought which but a few years ago would have almost paralyzed his conscience; but now it appeals to him with a certain beauty that he cannot resist, and he weaves it into the fabric of his sermon. The medical *savant* in his lecture or essay expresses almost the height of the healing power that inevitably accompanies the reception of the truth with regard to man's life on the higher plane. The magazines of the day seem to vie with each other in bringing out just those thoughts about life, education, and development of the various faculties of the human mind which but a few years ago not a prominent periodical of the world would dare to print. Even in the heretofore fixed and almost immovable schools of education there springs into life the spirit of advancement, and new, even startling, innovations are being proposed by the strongest minds on our educational boards and among the faculties of our universities.

This progress is the direct outcome of the combined thought of first a few, then hundreds, and later thousands, who have come to recognize the eternal reality of the higher—the unity—side of life, and have put their newly acquired understanding into practice in *thinking the active principles* for all mankind. Such combination of minds for a united purpose contains the potentiality of a mighty force. Because of the reality on which it is founded, it is absolutely irresistible. As an influence it becomes possible through the action of thought-transference, now clearly proved and thoroughly established by science as a fact in the universe, and invested with the scientific name of "telepathy." By the natural proceeding forth of thought from active mind-centres—spreading and being received only again to be sent forward on its beneficent errand—all of this development

of understanding becomes possible. Without the essence as well as the faculty of intelligence none of this could be possible.

What is the nature of this active reality of all life—Intelligence? Is it material? Has it objective existence—form, shape, density? Is it limited in power, in application, in extent, or confined to certain localities? Is it incased in material surroundings?

If material, either in essence or element, its shape and proportion must be finally resolved into the form, size, and characteristics of the atom; because matter is a condensation, and condensation takes place only through contraction, becoming more dense, inelastic, opaque, occupying less space, approaching nearer and nearer to the dimension of the point, that which is devoid of magnitude—nothingness.

The spiritual faculty of intelligence, however, answers to none of these descriptions of limitation. The activities of intelligence never display any problem of reduction; they perpetually demonstrate expansion; they never narrow down to travel in a fixed direction, but perpetually expand, as does the illumination of the light centre, in perfect equality in all directions at once, from the centre of the spiritual consciousness of Being. This precludes the possibility of limitation either in power or extent, and eliminates the notion of special location or limited endowment. Human intelligence is the illumination in the soul of man of the radiant countenance of Conscious Being—the activity of spiritual Reality. It shines forth from that centre in perfect equality, as shines the light, on each and for all, causing even the blackest spot to glisten and the darkest crevice to gleam with responsive action. The most sullen and opaque surface seems to absorb and to bury out of sight all of its active power; but the purest and clearest mirror receives only to send forth again, in vivid reflective action, each ray in multiple power of brilliancy. Yet the light shines no more thoroughly and with no greater consideration upon the one than the other. So with Intelligence. It is universal, and its enjoyment becomes merely a matter of appropriation and use by the individual.

This glorious faculty, with its grandest of powers, is not par-

celled out, under various forms of limitation, to different personalities, each to own and exercise his own limitation of the element; but it is given with the full freedom and the most liberal generosity to every one who will break down the seeming barriers and throw open the shutters of superstition and bigotry, opening his soul to the effulgence of the divine whole of active life, under which act of freedom he cannot but reflect and re-enact the pure, harmonious light and intelligence of his own being, inherited from the Divine Reality of the Father.

The notion of unequal distribution of intelligence with individuals or in localities is derived from the fact of unequal observation of men and of things. He who narrows his thought necessarily contracts his vision, finally reaching a focus at the point of *self*-consciousness. At whatever point he succeeds in fixing the gaze of his self-conscious eye, there he finds *no* intelligence, and obtains *no light* upon the subject of his would-be investigation. The light of intelligence does not accompany the self-centring effort—this being entirely contrary to its nature and a violation of every law of its being. Light can never be abstracted from its principle nor withdrawn from any point of direction in its natural progress.

On the physical plane light is but a reproduction of Intelligence, that purely spiritual faculty through which one recognizes the principles of reality. On either plane it shines only in the act of recognition. A partial recognition of the principle involved is accompanied by only a faint illumination of the subject; but a full and perfect realization brings instantaneously a flood of light illuminating the entire field and laying bare both root and branch of the subject.

We frequently hear—and perhaps think similarly ourselves—of the presence or absence of light at certain times, as day or night, and in certain places, as in the open air or in a closed vault; little thought is necessary, however, to enable us to perceive that where anything exercises the power of vision there must be light. Only *where no living being can see* may darkness be said to exist.

Under certain conditions of etheric vibration man fails to

recognize objects which are present: he then asserts the presence of darkness and the absence of light; but in the same place and under the very conditions which preclude the possibility of his being able to see, other forms of external life—the mouse, the bat, and myriads of insects—see with perfect clearness. Can it be said that these *see in darkness?* Impossible! Where anything sees, there it is light to that form of life; and as there can be no conception of a place, or a degree of darkness, in which no form of life can exercise the power of vision, so there can be no place, time, or condition in which there is total absence of light. This simile holds absolutely good with regard to Intelligence—an *entity* belonging to the spiritual universe, and an eternal faculty of the real thinking and knowing individual. Light is its counterpart and becomes its material representative. Shall we consider the original entity as less enduring or less universal than its objective expression?

The similarity of light to intelligence has always been recognized by both infidel and sage; the terms are entirely synonymous on either plane of action. One is the subjective entity, and the other its objective expression. Both have the seat of their activity in the consciousness of the observer. To still this consciousness were but to cause both to vanish. Without an observer there can be no light and no intelligence.

In the infinite activity of the universal reality all this, however, becomes mere idle speculation. Life is eternal, and exists everywhere through all time. Where life is, there consciousness also dwells; and inseparable from consciousness is intelligence, the light of understanding in which life exists through the conscious knowledge of its own being. The freedom of conscious life necessitates the absolute ubiquity of intelligence.

We are therefore forced to the conclusion that there is no spot in either the heavens or the earth where there is *no light for any creature*, and no darkened chamber even within the most benighted soul where the light of intelligence cannot gleam in the joy of conscious recognition.

Intelligence is universal light, and in its full recognition lies universal power.

# OCCULT PRINCIPLES OF EXISTENCE.

BY W. C. B. RANDOLPH, F.T.S.

IN all ages the human mind has seriously concerned itself with the solution of the great mysteries of nature by which it is surrounded, and of the essential character and origin of its own being. That this has been so is no matter of wonder, since, without some definite knowledge of the nature and purposes of material phenomena and the invisible forces that play ever upon it, we are at their mercy and are wasted by them. So much as has been learned of the riddle of conscious existence has benevolently served to add to human safety and happiness by giving the thinker power, through the acquisition of that knowledge, to control those forces and cause them to contribute to his welfare. All the laws of the universe are knowable in their order, and it is not only permissible but desirable to delve into their mystic depths, for the treasures therein concealed are vitally necessary to our harmonious existence. Remaining in ignorance we but place ourselves as an obstruction in the path along which, like an irresistible avalanche, the cosmic evolution is rushing.

God and the universe are a stupendous whole, and nothing is either high or low, all being of equal importance. There is a universal, immutable principle, from which all things visible and invisible proceed. It is the one Cause and is itself causeless. It transcends the power of human conception, and hence is not defined. All phases of life and of matter are but different aspects of that Cause. That which causes, and that which is, is an eternal Unity. That universal principle has in it that which corresponds to every existent thing, and so also has every living thing the potentiality of the Divine.

In the formation of worlds and their evolutionary growth

there are periods of activity and repose. The Jewish Scriptures say that God worked and then rested. Our own familiar periods of day and night, winter and summer, sleeping and waking, birth and death, are all symbolical of an immense duration in which the forces of nature are at work, bringing life from the lowest to the most exaltedly spiritual, through individual experiences in material form. This working period is called by theosophists a *manvantara*, or a period in which man is evolved in particular, besides the primary and intermediate steps of life development in lower forms. A duration of equal length, in which there is rest, is termed *pralaya*, or repose.

"The eternal parent, wrapped in her ever-invisible robes, had slumbered once again for seven eternities." These are the words in which an illumined mind speaks of the ending of a long night of universal sleep. Universal Ideation, or Divine Thought, begins again to create a universe, struck upon a different key from the one preceding it. Primordial substance, cosmic dust, the most extended condition of matter, receives an impulse through natural forces; and activities, primal in their nature, slowly awaken. Centres are formed, waxing fierce and fiery as force concentrates, and attracting outlying particles, forming suns and planets. These act and react on one another, and orderly rotary and orbital motion sets in. The thought world develops along with, and is the cause of, the physical, and as fast as any globe is suited to life manifestation it appears in physical form.

The preceding life period so perfected its man that he is now no longer man as we know him, but, speaking roughly, he is the planetary spirit of almost infinite knowledge and goodness. These great souls may be said to preside over nature's workshop in the new day. They guide and persuade the lesser lives as they emerge from the subjective realm to combat and conquer material conditions.

Myriads of varieties of life are always present at the same time on any globe, and so present an apparently complicated but really harmonious unit. Worlds are born, have their youth, meridian, and decay. The first and last few stages of any globe

are invisible to our present physical sight. Such changes necessarily occupy immense periods of time. For example, not so very far back in the earth's history, our atmosphere contained more carbon than it does now; in fact its present inhabitants could not have breathed it. In coming years its present make-up would no doubt be fatal to those higher beings who will be our posterity.

One state or density of matter, by action of finer forces, gradually changes character, and from the old the new is born. Thus it is that the ethereal is as natural as that which is patent to our present physical senses. At the beginning of an active period on any planet, man is little more than embryotic: a huge animal, having little individual consciousness—a spiritual animal. He is just emerging from the inner spiritual causes of being, partaking therefore of their character, yet unsullied by mistakes of his own volition. While this primitive man is not wicked in the sense of *willing* evil, he is also not intelligent in the sense of thinking out his own purposes for himself. Intellect, so absolutely necessary to man as we know him, was a later development, and marks the turning-point in his evolution back to his source. Such is the infinite patience of the creative force that incalculable æons of time have elapsed to unfold from darkness the organized life that we now see around us, and so, in man's formation, those properties or senses he now possesses were attained by him through the operation of the laws of use, desire, and necessity, dragged along during inconceivable ages.

As man, in his evolution from the lower manifestations of life to the higher, has passed through several distinct stages, he has, for purposes of study, been divided into races—each race, as near as may be briefly stated, being that aspect of man in which a particular sense is unfolded. The present race is called the fifth race; we also possess five means of communication with the objective world. The first race was perhaps confined mainly to the development of a material form, although other activities always accompany the working out of the dominant aspect.

The first few races were astral, or ethereal. To those unac-

customed to thinking of other than the gross physical, this statement is doubtless either startling or absurd; but, except a cursory glance be all one would give to the subject, it is not strange. If we get the idea firmly wedded to our habit of thought that the spiritual or invisible is the father of the visible, we can readily see that, as all life expressions are subject to the law of unfoldment, its earlier forms will necessarily be so near to, and will so largely partake of, the nature of its source as to be beyond the range of succeeding physical vision. It is of course understood that in speaking of another state of matter, entirely foreign to our average scope of knowledge, we undertake quite a responsibility. We will be asked for proof by earnest and cautious students, and we may or may not be always able to give an acceptable reason for the faith that is in us. But strange things are not necessarily untrue.

Let the inquirer broaden his mental vision in any direction all that he is able—take music, mathematics, or chemistry—and by a few trials he will be convinced that there is no limit to the possibilities of the universe. Imagine every atom in the stone to be tingling with life, and that, in proportion to size, they are as far apart from each other as are the planets of the solar system. Let him also think of the milliards of bacilli the doctors tell about, flying around in our air, separate and organic lives, very much alive and active, though altogether invisible and submicroscopic. Now call the earth one of these bacilli, and suppose it so small in comparison that it would float unsuspected through the pores of some mighty being. That being would be as invisible to earth senses as the bacilli are now to us, or we to the bacilli, and its existence may no more be doubted.

This much is said to prepare, in some measure, for a consideration of the inner states of matter. But the Christian who agrees with St. Paul will be accustomed to a triune division of man—body, soul, and spirit; and it would be but a further subdivision to discover a septenary classification. Logical necessity compels us to admit of a state of matter corresponding to each aspect of man's consciousness, as a composite being, for there is a period in his growth when one particular attribute or sense is

unfolding and dominant, and is fed by outer conditions corresponding to it.

Let it suffice, then, to say that as man is manifold in his potentialities, so is the cosmos; in studying the division of the one, we acquaint ourselves with the other. In our first effort at systematizing the musical scale, we established but three steps or tones; greater accuracy and finer perception increased the number to seven. The idea of the trinity of all nature is hoary with age: mineral, vegetable, and animal; flesh, bones, and blood; Father, Son, and Holy Spirit; male, female, and offspring. The distinctions go from the simple to the complex. Imagine, if we can, each of these three parts divided in half, making six, and the new whole with its parts would give us the septenary division.

A watch is a single object; but upon examination it is seen to have parts—dial, hands, wheels, etc. Regarded separately they are many, but in a common purpose there is unity. A clumsy spectrum showed only three colors; a perfected instrument now flashes out the seven rainbow hues. In the septenary division of man we do not lay down rigid lines, but the facts already known seem to bear out the idea that if any further classification is discovered it will be some multiple of seven.

# MICRO-ORGANISMS IN DISEASE:

## *THE MICROBIAN CRAZE.*

BY ALEXANDER WILDER, M.D., F.A.S.

"THERE is always some medical dogma in fashion," says the author of a recent work on physicians and their ways. "The fashion lasts from twenty to fifty years, and is then replaced by another, which is sometimes new, and sometimes an old one dressed up in a new suit of clothes. At the present time 'germs' are in the fashion."

The late Dr. John Hughes Bennett made a confirmatory statement. "The idea that these *imaginary germs* were the cause of putrefaction, of disease, of blights among vegetables," he declares to have "originated with Kircher and other pathologists of the seventeenth century. It has been frequently revived," he adds, "but *was always shown to be erroneous.*"

Another writer attempts to break the force of the blows thus given, by pleading that there are too many strange and curiously-thinking bedfellows in the medical profession. "They publish unproved conclusions," he acknowledges, "and we accept them as facts because we have none of our own."

It is not necessary nor indeed quite the right thing to let the matter go in such a way. If an hypothesis crops out now and then, and after a career of favor disappears from view only to come forth again at a later period, it is well to inquire further into its character and history.

We remember the first mention that ever came to our notice of this matter. In 1832 the Asiatic cholera made its first invasion of the American continent. Being rather precocious, we were, even then, able to read the newspaper. In the *Sentinel and Gazette*, published at Utica, N. Y., was a dialogue in

which a beldam was endeavoring to impart certain knowledge upon the subject, which she conceived herself to possess.

"Have you heard," she asked, "have you heard about the *animilkulars?*"

"Animilkulars!" exclaimed her gossip; "what are they?"

"I cannot just tell," said she. "They are unconscionable little creatures, and you can put millions of them into a thimble. They fly everywhere, through the air, and into houses and all sorts of places. Once some folks put a piece of meat on a pole, and set it out on a steeple—whether it was St. Paul's or St. Mark's, I cannot tell; but it was a steeple, and a pretty high one too. What do you suppose those pesky little animilkulars did to that meat?"

"I suppose they dined upon it."

"No; they did not. They just tore it into ten thousand million pieces and scattered it to the seven winds."

"Indeed?"

"Yes; and now they say that them animilkulars get into people's mouths and insides, and squirm and tear around, and make them have the cholera."

"Are you not afraid of them yourself?" was asked.

"I shall keep careful. I will just shut my mouth and keep it shut, and in that way prevent them from getting in to make me trouble."

"Your plan is excellent," replied her friend, "and you cannot observe it too carefully."

This colloquy, which is only given here in substance from memory, shows that the hypothesis of disease originating from minute organisms was then entertained. It was not widely disseminated, however, at that time; but several individuals took it up, and with much experimentation succeeded in elaborating it to a quite general acceptance in the ensuing generation.

It may be remarked that the periodical recurring of a dominant theory or notion, so far from being extraordinary, is evidently from the operation of a law in analogy to that which determines the return of epidemics in the natural world and of great mental and moral commotions in the world of thought.

It is no more wonderful than the fact that the various races of locusts have their stated times for coming forth to devastate a region; or that the Asiatic cholera itself has very generally appeared at intervals, almost mathematically regular, to gather in the harvest of mortality. Even political and religious movements are periodical. Our legislation in this country can be told off by cycles. It revolves from a perihelion of liberality and justice to an aphelion of curtailed liberties and arbitrary paternalism, and then back again—perhaps in a spiral upward, or perhaps in a vortex downward.

This theory of micro-organisms, as causing specific diseases, has had a career in strict analogy. There has been something of the sort ever since the days of Beelzebub. In the ancient periods, and before the later discovery of the microscope, deep thinkers more generally cognized life in its innumerable manifestations as the active principle of the universe. Whatever conflicted with it was generally imputed to the anger of offended Divinity or the malign agency of a demon. Thus Homer describes Apollo as inflicting a pestilence on the Greeks at the instance of Kalkhas his priest, and the Gospels represent Jesus as rebuking a fever and as casting out malignant demons by the finger of God. The Benedictine monks, who appear to have been to a very great degree the moulders of the later Christianism, and who were the physicians and healers of the sick, intermingled exorcism with their administration of simples, in order thereby to deliver their patients from the pernicious spiritual agencies that were regarded as producing the several disorders. As there is at the present time a microbe assigned to scarlet fever, another to influenza, another to small-pox, and so on through the category, there formerly was a specific demon or spiritual entity regarded as active in each disease. It was rank infidelity to doubt this, as it is now considered to question the bacterial pathology. Indeed, it has never been wholly discarded, but often appears even when least suspected, although the later form of the dogma has cast it somewhat into the shade. It was duly avowed and set forth in the writings of the celebrated Hohenheim and of Athanasius Kircher.

Thus we perceive that the doctrine of micro-organisms as the cause of disease had its inception in the teachings of the very men who held firmly at the same time to the belief in elementary spirits and malign demoniac influence. They probably did not apprehend any wide difference between a morbific germ, or animalcule, and a mischievous elemental; and indeed it is not easy to see how one belief can be more visionary than the other. Indeed, the germ-theory of disease appears to us as a mirrored reflection of the other, or its materialized form. We have in the two dogmas a curious counterpart of the Sivaic customs of India and the religion of ancient Syria. In each there was a "right-hand worship" for the higher class, and "left-hand rites," more gross and sensual (the shadow of the former), for the others. The like choice is proffered to us—to adopt the more philosophic view of perverted spiritual influence, or the popular scientific notion of micro-organisms. We have often observed, with curious impressions, how the many in medical circles who sneer at the concept of spiritual agency in the matter, so eagerly and zealously embrace the hypothesis of the bacterial origin of disease.

The discoveries of the microscope revealed the existence of an infinitude of living growths in forms too minute for the unaided sight to behold. Addison treats of them in the *Spectator*. "Every particle of matter is peopled," says he; "every green leaf swarms with inhabitants. There is scarcely a single humor in the body of a man in which our glasses do not discover myriads of living creatures."

Leeuwenhoek had described bacteria in the seventeenth century. It was not very wonderful that individuals of a rationalistic rather than of a philosophic turn of mind * should frame the hypothesis that these organisms are the specific agencies producing the respective forms of disease. Materialistic notions are generally pessimistic in their outcome; they are like the clouds which rise out of the earth and shut away from it the

* Dr. Oliver Wendell Holmes remarks: "There are one-story men, two-story men, and three-story men. Fact-collectors are one-story men. Two-story men reason about facts. Three-story men are those who are described as inspired men."

rays of the sun and the influences of the higher atmosphere. The discoveries of Leeuwenhoek were further elaborated, and theories were deduced, more or less plausible, and likewise fanciful and bewildering. For more than half a century there was a school of pathologists teaching that these infinitesimal parasites created various maladies. Then came a reaction, and what argument and experimentation were not able to accomplish, ridicule triumphantly effected. The dogma was banished from the lecture-room to be defended only in theses by such men as Bonnet and Spallanzani, and controverted by Buffon and others.

History, however, is said to repeat itself. Not exactly; for in each revolution the cycle described is either above or beneath where it was before. Yet it is so alike that we are warranted in the expression. The author of the poem of *Kohalath*, known to us as the Book of *Ecclesiastes*, has uttered a truism which all history demonstrates:

> "What WAS is what again *shall be;*
> What has been made is that which shall be made;
> There's nothing new beneath the sun.
> Is there a thing of which 'tis said: 'Lo, this is new?'
> It hath already been in ages gone before.
> Of former things the memory is gone;
> Of things to come shall no remembrance be
> With those that shall come after."

When the Asiatic cholera, breaking loose from its ancient boundaries in the far East, made its progress through the countries, like the rider on the pale horse with terror for a herald, the old dogma likewise burst forth from its cerecloth and issued from its sepulchre as an infant newly born and making its first wail. The dread visitation had set at naught the opinions which were generally received, respecting neither persons nor sanitary theories. Individuals were seized by it in salubrious localities and at a distance from possible communication with infected places or persons. Speculation as to its cause proved an utter delusion, and vague conjecture was left to make its

suggestions. Some talked of a tainted atmosphere, and stories were told of asphyxiated birds falling lifeless from the sky. Then came forth the suggestion that animalcula had come into existence, potent for evil, and induced the disease. The fact that they were so minute as to be invisible, if not imaginary altogether, was allowed no importance. The guess was as plausible as any and little harder to prove. It was too fine-spun, however, for ready credence among the many, and was virtually left for German speculatists to elaborate. There is a law, or conservative principle, in human nature to preclude the ready accepting of innovations. The propounder of a new doctrine generally encounters opposition and even hostility from his contemporaries, and is compelled to wait for a new generation to grow up before he can gain many disciples and adherents. This was the history of bacteriologic research and speculation in its last renascence.

Johann Müller is credited with the distinction of having laid again the foundation of physiologic science, with the doctrine of primordial cells for a corner-stone. His disciple, Schwann, extended his labors further, and was followed by others. Various organisms were thus found and partially classified. Such are the minute spherical or *coccus*, the short rodlet or *bacterium*, the longer rodlet or *bacillus*, the filamentous or *leptothrix*, the *vibrio*, and the *spirillum*. Schwann declared that fermentation and putrefaction were intimately connected with organisms derived from the air; and it was not remarkable that the notion was revived that certain diseases were produced from a virus or contagium of that nature.

Perhaps no confession of the unreliability of the various theories and procedures of the medical art can be more emphatic than is implied by the passionate enthusiasm for this theory. Its apostles have brought to their christening-font a considerable number of germ-babies—a vibrio for disorders of the nostrils, a leptothrix for the teeth, a bacillus for diphtheria, a spirillum for tubercular disease, a cryptococcus for yellow fever, and so on. The conjecture of their morbific influence is explained in several ways. They are supposed to deprive the

blood of oxygen or other important constituents, and perhaps to excrete deleterious substances into the body, productive of obstruction and irritation. Their rapid production, it is declared, intensifies the mischief.

Several procedures have been devised upon this theory. Lister is the most prominent in this direction, as the inventor of antiseptic surgery, the employing of sprays and lotions to prevent the invisible aërial microbes from infecting wounds made in operations. Others have invented germicides with highly-vaunted virtues, and even proprietary medicines are often extolled in this way. Signor Semnola, of Naples, however, discourages attempts in this direction. He argues that, granting a disease to be caused by parasites, it would nevertheless be impossible to introduce into the intestinal canal any germicide in sufficient quantity to destroy them, without also endangering the life of the patient.

Nevertheless, other ways have been found to work off the accumulated zeal. We have the sterilizing of milk and even of the drinking-water; the arbitrary enforcing of disinfection and sanitary plumbing at the caprice of an unintelligent or malicious official; and, to clap the climax, the inoculating with various kinds of diseased and morbific material, and the injecting of such material into the blood. The violence employed, the compulsion and other arbitrary measures to enforce vaccination, diseasing the healthy and sometimes killing outright by blood-poisoning, painfully illustrate the subject. Pasteur followed up the procedure by his inoculations for anthrax and hydrophobia. Koch proposed a similar treatment for the arrest and curing of consumption. Now, as if to reach the highest eminence of the preposterous, the employment of antitoxine, a filthy and loathsome virus procured from diseased horses, is urged by the over-numerous politico-medical authorities to be injected into the blood as a remedy for diphtheria; and deaths have already been thus inflicted.*

* In Brooklyn, N. Y., very recently, a girl of seventeen years died in agony in her physician's arms ten minutes after the injection of the usual quantity of this poison virus.—ED.

It was gravely questioned in former years whether the operation was justifiable of transfusing into the veins of a person, exhausted by decline or depleted by hemorrhage, new blood from the body of an individual in health. Governments made it a penal offence, and even now where this is not the case the surgeon performing the operation incurs the risk of prosecution for malpractice or manslaughter. Yet the more common procedure of introducing a disease-producing material into the body of a human being is unequivocally a grosser and more flagrant immorality.

The medical schools have been also invaded. Bacteriology has become a part of the curriculum in the more ambitious colleges, having in some of them its own professors. That it will yet become the standard of medical orthodoxy and even the basis of medical legislation is far from being improbable. If facts cannot be adduced to support its pretensions, clamor and vituperation are a resource always at hand. We have good reason to expect that candidates for medical degrees, or for licenses to engage in practice, will be rejected except they profess their belief and exhibit their proficiency in the germ-theory of disease. The extraordinary steps taken already in medical legislation amply warrant the apprehension. The trend is in that direction. There is even now a striking similarity to the procedures of the Two-Horned Beast in the Apocalypse that "spake as the Dragon" whom he represented, and that required all to receive the distinguishing mark of the First Beast, without which no one might buy or sell, or perhaps even receive a just compensation for service.

Nevertheless, facts closely observed have signally failed to confirm the assertions respecting the morbific action of bacteria. In the instance of the spirillum, or comma-bacillus of cholera, the downfall was complete. The little trickster was also to be found in other forms of disease, and was not always present when the patient suffered from cholera. At a later period other investigators announced four different forms of bacilli for cholera, each having its advocates to insist that it was the genuine Dromio, and that the others were spurious. Dr. Pet-

tenköfer, of Bavaria, who is generally regarded as the most thorough investigator of cholera, determined the matter. He swallowed quantities of the micro-organisms, at different intervals and in various conditions of health, and received no harm.

The sanitarians pleaded in their turn that the accumulations of filth and feculent material, too often abounding about buildings and in populated localities, afforded breeding-places for bacteria and so infected the atmosphere. Yet epidemics generally have seemed to disprove these assertions. The mortality in New York is least in the district south of Fourteenth Street and east of Broadway. A similar state of facts has been observed in other cities. Asiatic cholera and other epidemics are not generally more severe in the districts where it would be expected. Whatever the infective agent may be, the bacteria abounding in filth and fermenting substances are evidently its destroyers. Experiment has demonstrated this beyond reasonable cavil. Flügge, Karlinski, and Miquel confidently declare that typhoid and cholera bacilli, when placed in waste waters and putrid fluids, are very certain to perish and disappear in a few hours. They also affirm that the vapors and emanations from decaying substances are free from bacteria.

The attacks on drinking-water are equally destitute of a foundation. The only way to ascertain the effects of water upon the human system is by drinking. Analysis and microscopic examination are alike uncertain. Cassal, writing for the *British Medical Journal*, declared that in the present state of medical knowledge no chemical will justify the assertion that a water is likely to cause a particular disease, and that no process of examination whatever will prove the noxious character of a water. Pellew, in his *Manual*, further affirms that with our present knowledge a satisfactory microscopic examination is hardly possible, even for one thoroughly skilled in such investigation; and that the question of the purity or impurity of a water *cannot be satisfactorily settled by bacteriological tests alone.* We are warranted in doubting whether there is any scientific proof that the water of any spring, well, pond, lake, or stream used for drinking, except it was contaminated purposely

or by accident by some irritant poison, ever caused in the human body any specific disease, or anything more than slight or temporary disorder. While, therefore, for æsthetic reasons, we desire the water that we drink to be perfectly pure, there is little reason for the alarms that have been so often raised. There is no reliable evidence of serious sickness as the result of using common drinking-water. The invasions of synochoid or enteric fever, incident in the later weeks of summer, have plainly little or no relation to the quality of the water, or even to the ice employed to cool it, as the experience of the population living along the banks of the Passaic River in New Jersey fully illustrates.

We have alluded to this microbian hypothesis as a reversion to former conditions. It is strictly in analogy to Canon Kingsley's representation of "old foes with a new face." As in former times it was the popular belief that diseases, of which the cause was not known, were induced by evil spirits or by unholy individuals with extraordinary powers, so now the analogous notion is assiduously disseminated that they are the work of animalcula and schizomyketes, every type of disease having its own specific excitant. This offender is described as being so small as to be entirely invisible, except perhaps with the aid of the microscope, and so universally diffused as to be encountered everywhere, but always imperceptible to the senses. The *djins* and *afrites* of Arabian story were not more ubiquitous or dangerous. It is declared to live in the purest atmosphere as well as in the most contaminated, and upon the highest and most inaccessible mountains, as well as where men and animals densely congregate. Its discovery may be described Hibernically as one of which nothing is actually known or possible to be known.

Despite the zeal and even the fury with which the germ-theory in this its latest appearance has been promulgated, there are missing links between it and the unequivocal facts. Its strongest foundations are only assumed. The notion that the atmosphere is forever swarming with germs of bacteria and other microbian products, ready to rush into wounds, into the lungs of every breathing thing, into our water and kneading-

troughs like the frogs of Egypt, and to enter the pores and through the stoppers of glass bottles, is purely a guess, without a solitary fact to sustain it, except such as are found in the interpretation wherein the guess is taken as established fact. It is a plausible theory, but unproved.

"Certain well-known parasitic diseases are spread by contact," remarks Dr. John Hughes Bennett; "but many of our unquestionably infectious diseases, such as small-pox, scarlatina, measles, and typhus, have no such origin. It has been attempted to be shown, indeed, by Lemaire, that in the condensed vapors of hospitals and other putrid localities vibrios may be found; but that vibrios are the cause of those various diseases is not only not proved, but is highly improbable."

The harmlessness of the microbe may be fairly regarded as an established fact. Experimenters have separated the various micro-organisms from the medium in which they subsisted and inoculated healthy persons with them, without thereby in any case inducing disease; while, on the other hand, others were inoculated with virus in which were no microbes, and diseases were the result. The actual fact appears to be that the malady and disorganization are first, and the micro-organism afterward. This is in analogy to other facts observed in the world of nature. If a tree falls in the forest and begins to decay, straightway there appears a multitude of creatures in great variety to devour it out of the way. So, too, when an animal dies, all manner of repulsive things will congregate about it as their prey. Yet we never reason upon the matter like the typical Irishman, when viewing a decaying carcass. "Look at the poor creature, and the maggots," cried he; "sure they have killed it entirely."

We have here, however, a suggestion of the genesis and function of the various micro-organisms. We find them in places far beneath the skin into which no air can penetrate, in abscesses and other morbid accumulations, as well as in places to which the air has ready access. We are disposed to believe that they are developed spontaneously out of the morbid material. This proposition is by no means incredible to philo-

sophic thought. The universe is everywhere a receptacle of life, and in it there is nothing really dead. The same inherent energy that produces the crystal in its regular mathematical form may develop organization in matter. The concept of the homuncle was not altogether a vagary. If the earth should be depopulated of human beings, it would doubtless take on conditions which would result in the coming into life of a new human race. It need, then, be no marvel that the fluids of the body in peculiar conditions are caused to abound with micro-organisms of various character and functions, and we are under no obligation on that account to take the effect for the cause. We may feel warranted in supposing that the occasion brought them into existence spontaneously, and we may be certain that they will disappear and cease to exist when the cause of their existence is removed.

Some of the ablest and most clear-sighted among medical men sustain these views of the matter. "What, then, it may be asked," says Dr. Bennett again, "is the origin of the infusoria, vegetable and animal, that we find in organic fluids during fermentation and putrefaction? In answer to this question, I say: They originate in oleo-albuminous molecules which are formed in organic fluids, and which, floating to the surface, form the pellicle or proligerous matter. Then, under the influence of certain conditions, such as temperature, light, chemical changes, density, pressure, and composition of the atmospheric air and of the fluid, etc., the molecules, by their coalescence produce the lowest forms of vegetable and animal life."

The function of these micro-organisms must be presumed to be in strict analogy to everything else that we know of the phenomena of life. If they abound in the food that we eat, as the European showed the Jaina sage, they are there, not for purposes of harm, but *to impart to us of their vital force* and contribute to the nourishing of our bodies. Optimism, and not pessimism, underlies the constitution of the universe. Even those that have been indicated as sources and agents of mischief are undoubtedly maligned. They are enabled by means of warmth and moisture to absorb oxygen energetically, and

thereby to hurry the processes of fermentation to ulterior decay. In the expressive language of Karsten, "they appertain neither to the animal nor to the vegetable world, their mission being only to contribute to the promotion of putrefaction and disintegration, like all septic bodies." Instead of being seeds and germs to generate special diseases, they are *agents for neutralizing and removing matters that might otherwise be harmful and deadly.*

Mr. Lawson Tait has conclusively demonstrated the position that the special organisms inhabiting a diseased fluid are not the cause but the result of the morbid condition. He was so convinced of their entire harmlessness that he once declared his willingness to employ micro-organisms with his bandages, if enough could be obtained. He did not scruple to denominate the zymotic theory now promulgated by morosophic sanitarians, "the fashionable craze." He had remarked the hold which the germ-theory had upon the minds of German writers, and while praising Dr. William Japp Sinclair for an admirable condensation which had made the subject intelligible, he did not forget to add his regret that so critical a writer "has been bitten with this microbian craze. But," he adds, "I have no doubt he will come soon out of it, for it is wholly irreconcilable with the clinical facts seen by us every day."

An argument in the matter which seems abundantly conclusive is the close relationship between the various forms of disease. There is no hard line that may be drawn between one and another. The names possess little significance, but generally depend upon the part of the body that is primarily affected. Dr. Forbes Winslow, Dr. Henry Maudsley, and others equally eminent declare that a shock to the nerves, a surgical operation for example, may cause any one of the zymotic diseases. Indeed, it is more than probable that these several maladies, as they are distinguished, are all but varieties of one thing, dovetailing into one another with innumerable complications. To this Miss Florence Nightingale has added her testimony. She witnessed small-pox and other diseases appearing spontaneously without specific infection, and also

observed various diseases merging into one another. Except for the fact that disease is *not a specific morbid entity*, but *a deranged action of the bodily functions*, this could not be. We are brought, therefore, to the conclusion inevitably: The germ-theory is an assumption of causes, of the existence of which we have no evidence, to account for effects which they by no means explain.

# DEATH AND "BEING."

BY PROFESSOR C. H. A. BJERREGAARD.

AMONG the moderns, Leibnitz has the honor of being the first to advance a complete and satisfactory view of death. In his famous letter to Arnauld, he unfolded his theory. Leibnitz believed that generation is only the development and evolution of an animal already existing in form, and that death is only the re-envelopment or involution of the same animal, which does not cease to subsist but continues to live. The sum of vital energies does not vary in the world; generation and death are but changes in the order and adjustment of the principles of vitality—simple transformations from great to small and from small to great. Elsewhere he describes death as no sudden phenomenon, and shows it to be a slow operation, a "retrogradation." When we discover death it has long been master, for from the moment life began in the body it has corrupted fluids, disorganized tissues, destroyed equipoise, and endangered harmony.

The views of Leibnitz had to wait long for general acceptance, but now they are recognized by all scientific students. And what do these ideas prove, but that Death is a natural form of existence for Being? Death is the most practical and emphatic demonstration we know of that "everything is moving and transmuted into something else." And this is one of the laws of Being.

Of this eternal transmutation of Being, and consequently also of death, we find a beautiful symbol in Greek mythology. Proteus could assume any form at pleasure, changing himself into fire or water, plant or animal. He was thus difficult of access and often evaded an approach by a sudden transformation. No wonder, therefore, that Proteus has been understood

to be symbolical of the various forms and shapes which primitive matter, Being, assumes, the substance itself ever remaining the same.

St. Augustine makes Proteus the emblem of truth. R. S. Foster (in "Christian Purity") says: "Error is a Proteus, ever assuming new forms and attacking truth under fresh disguises." Plato made him an emblem of the Sophists, Cassiodorus of traitors, Lucian of players, etc., which shows the deep philosophical import of the myth and the versatility of the heart; in other words, the ever-changeable character of Being.

Death is an event, not an entity; a state, not a force; a negation, nothing positive:

> "Turn which way we will, we find no 'killing principle' in nature, only a vitalizing and sustaining one. Throughout its whole extent, nature is life; in all its forms and modifications, one vast and infinite life, subject no doubt to the extinction of particular phenomena, but never to absolute and total death, even in its weakest and least things. Anything that looks like death is a token and certificate of life being about to start anew. Death and life are but the struggle of life with itself to attain a higher form."

The ancients, who on the whole were much wiser than we, realized this fully. Thus we find that they never raised an altar to Life, but personified or limited Death. Life, a continuous process, cannot be conceived as an individual, because it is too multiform, too multifarious. Death, on the other hand, is a simple event, which we expect and can form an image of. Death, in the landscape and in human existence, for instance, assumes a certain melancholy air. A peculiar sadness—having its root in human egotism—falls upon the landscape in autumn, when the leaves "turn." The leaves, having performed their functions when the fruit has ripened, lose their brilliant green tint, wither, and fall, more or less deformed, to the ground. There the wind blows them hither and thither. They have served their use and seem to be thrown away as useless. At least so it seems to the ordinary onlooker and selfish man. Therefore he is sad.

A more careful look, however, soon reveals the plastic

Being. The sculptor may scrape off much clay from his statue and it may drop to the floor as not wanted. From the exalted place of a proud brow or a valiant arm, from a sweet smiling lip or a heavenward eye, it is reduced to mere clay. Yet the same sculptor may take it up again and add it to the same model for still higher uses. Being is both the sculptor and the statue, ever moulding, changing, building. The leaves, which fall to the ground at the foot of the trees, perish slowly upon the soil and are transformed into the *humus*, or vegetable mold, indispensable to vegetable life. The *débris* of leaves become the bearers of the new life forms. Death becomes Life. "Mother Nature" has drawn her breath and again exhaled the air, a little slower than we do it, to be sure, but nevertheless essentially we see the same process.

Though the Romans personified Death, they did not dedicate a temple to her, nor offer her any sacrifice, because Death is inexorable, inaccessible to entreaties, and unmoved by offerings and prayers. The Greeks had less definite notions. They only recognized a genius of death, who reversed and quenched the torch of life. This latter view is wonderfully simple. The Roman is more elaborate but none the less accurate. The ever-flowing Being, passing from eternity through nature back to eternity, is necessarily unmindful of temporary human notions and desires. A Greek and a dramatist, Euripides,* saw deeply into the mysteries of existence and subtly wrote:

> "Who knows but that this life is really death,
> And whether death is not what we call life?"

The same spirit of insight into the mystery of Being, Emerson reveals in his poem, "Brahma," where he makes the Supreme (Brahma) say:

> "If the red slayer think he slays,
> Or if the slain think he is slain,
> They know not well the subtle ways
> I keep, and pass, and turn again."

* Quoted by Diogenes Laertius.

Even the frightful and dismal descriptions of the ancient poets, where they allude to death, are correct descriptions of Being in the form of Necessity. They describe Death as thundering at the doors of mortals demanding the debt they owe, and sometimes as pursuing its prey, encompassing it on all sides with toils and snares. "Eternal nature" has done the same to the "eternal rocks." What are they but the tombstones in the great graveyard of the world? All "the dust we tread upon was once alive." Death is but a form of Being in the shape of the mysterious balance, "which keeps the keys of all the creeds."

The Greeks sometimes depicted death and sleep as twin boys, and it is a common phrase among us to say that death is but a sleep. Fouché caused this inscription to be placed on all French cemeteries: "Death is an eternal sleep." Thoughts of this kind are fast taking possession of the modern human mind. Great are the changes that have followed upon the mediæval notions, that physical death was caused by Adam's sin. Most people will now express themselves in the words of Longfellow:

> "There is no Death! What seems so is transition;
> This life of mortal breath
> Is but a suburb of the life elysian
> Whose portal we call Death."

Or, in the similar words of J. L. McCreery, in a poem wrongly attributed to Bulwer:

> "There is no death! the stars go down
> To rise upon some fairer shore;
> And bright in heaven's jewelled crown
> They shine for evermore."

The reason for this happy change is the larger life of Being, which now has taken possession of man.

In sleep we are restored. The world also "goes to rest," as Plato says in the Protagoras, and is again "resurrected." What does nature do with dirt, but to part and redistribute it? What does Spirit do with evil, so-called, but to neutralize it?

All antagonisms are thrown into the eternal fire, smelted, and readjusted. All this takes place in the womb of Being. The "great mother" is thus the "Lamb of God, that bearest the sins of the world."

Lips must fade and roses wither; the night must follow the day into the silent land; but let us not weep. Man only makes a death, which Nature or Being never made. Let the gradual decay we see around be the "sweet clarion's breath," which "stirs the soldier's scorn of danger." We have nothing to be afraid of. Death will only destroy the false images around us. Death is the waking in the morning after a night of fever. And no matter if Death comes suddenly. Says Cicero: "Nature has lent us life as we do a sum of money; only no certain day is fixed for payment. What reason, then, to complain if she demands it at pleasure, since it was on this condition that we received it?"

There is no warrant in fact nor mind for the utterances of poets or scribblers who talk about "going hence and be no more;" who, repeating the insane notions of ascetics, picture the future on the other side of the grave as a cheerless abode, if an existence at all. Continued life is a notion wrought into the very Being of existence, and human life especially. We are so constituted that we take for granted that the next hour will come. But to expect the life of the next hour, and with it all or part of Being, is not different from expecting an endless life, whether that life be active or not.

In all probability Mirabeau did not know the philosophical and eternal truth of his last words: "I go into nothingness;" nor did Danton know any better, when he said: "My abode will soon be in nothingness." Certainly neither of these illustrious men believed in *personal* immortality, nor do any spiritually-minded persons do so nowadays. No doubt death will usher us into *no-thing;* to no sun, moon, or stars, as we *now* know them; to no woods or meadows, to no bird melodies, to no love-songs or gladness, as *now* experienced. When these forms of time, space, and natural effects shall have vanished, the world of reality, Being, may be expected to be re-

vealed. Granted even Swedenborg's notions, that we wake up in the spiritual world with the same ideas we had when we died, it can readily be seen that such notions can only be illusory and must soon vanish, leaving the real man to live or begin the true life. We wake up to truth, to goodness, to beauty: these three immortal forms of Being. They are *no-things.* They are the archetypes, the noumena, of life. Death ushers us into Nirvana, or blessedness, or deliverance from earth-bound existence.

We must look among the world's great solitary men and women when we want to hear words that glorify Death. Foremost among these is Leopardi. In his fine poem, "Love and Death," he called them "the two sweet lords, friends to the human race, whom fate gave being together," and addressed death as "lovely death."

Let us hail the coming of Death with the same joy as the Norse hero did when he felt the touch of the lance of the Valkyrie. Death is one of Being's beautiful hands. By means of Death, Being makes room for fresh generations and keeps the perennial banquet of life open to all. The early Christian fathers reasoned correctly when they rejoiced in the fall of Adam. If Adam had not sinned, he would not have been driven out of Paradise, and no men would have been born—nor any Saviour.

The legend of the Wandering Jew is a wonderful imaginative picture of what would happen if we did not die, but were to live on continuously under present conditions. Ahasuerus is utterly wretched. Poor Tithonos is another illustration. Eos carried him off and begged immortality for him from the gods, but she forgot to add a request for eternal youth. While she herself remained a youthful maiden, Tithonos grew weak and withered. When he was tired of life, the gods out of pity changed him into a grasshopper. The fair young witch of Cumæ suffered fearfully because Apollo granted her request for as many years as she held grains of dust in her hand.

Only while we live, we fear death. Death itself is nothing. Says Feuerbach: "Only before death, but not in death, is death

death. Death is so unreal a being that he only is when he is not, and is not when he is."

It is the frightened sensualist who says, with Ecclesiasticus: "O Death! how bitter is the thought of thee to a man that liveth at rest in his possessions; unto the man that hath nothing to vex him, and hath prosperity in all things!" This view is not Christian, nor even pagan. It might be called the view of the beast. It knows not what it is "to be."

The thought of more than one death has found place in many religions and philosophies. The New Testament speaks of "the second death," and means metaphorically condemnation and suffering. The many deaths may also refer to the particular "deaths" of the composite man. This Brahman burial service illustrates most beautifully the return of the dust to its special places in Being:

"O Earth, to thee we recommend our brother. Of thee he was formed, by thee he was sustained, and unto thee he now returns!

"O Fire, thou hadst a claim on our brother during life. He subsisted by thy influence in nature; to thee we commit his body, thou emblem of purity; may his spirit be purified on entering a new state of existence!

"O Air, while the breath of life continued, our brother respired by thee; his last breath is now departed, to thee we yield him!

"O Water, thou didst contribute to the life of our brother; thou wert one of his sustaining elements. His remains are now dispersed; receive thy share of him who has now taken an everlasting flight!"

Leo Grindon remarked once that the Scriptures rarely speak of physical death. "In the day that thou eatest thereof thou shalt surely die," was not a threat that *corporeal* death should be inflicted on Adam; it signified that, breaking the commandment, he who had it given him should lose the high, lovely life which is union with God, and sink into irreligiousness, which is infelicity and disquiet. He died to the true life of the Spirit the moment he tasted; but, as to his material body, he continued as he was before. "He begat sons and daughters, and lived nine hundred and thirty years." Geology proves that the world has been familiar with death for ages before man-

kind was placed upon it. To die is wrought into our constitution:

> "I would not live alway; I ask not to stay:
> Oh, who would live alway away from his God?"

The sole method of divine life is a conscientious culture of our spiritual nature. Not to cultivate it is sin. From the neglect springs moral evil. Upon it follows spiritual or moral death. Upon spiritual or moral death follows extinction. So teach the Scriptures: "Dying, thou shalt die." The same Scriptures also teach that atonement is eternal because the Lamb was slaughtered from eternity. (Rev. xiii. 8; Ps. lxxii.) Eternal atonement carried with it the idea of universal atonement. The movement is one inside Deity, Being. God himself atones—to himself atones. Being is self-sacrificing; is both the slayer and the slain, both sacrifice and sacrificer. Darkness, Death, and Salvation have their metaphysical foundation in the eternal diremption of the Divine, and express a process which takes place in the celestial spheres. Salvation to us means simply liberation from the disintegrating forces of life, and concentration upon those which lift, quicken, and fructify. Salvation means restoration to union with God.

The loss of union with God, isolation from the creation of law and order, strikes in conscience. The conscience-stricken sinner feels himself alone, an outcast, an exile. Nature seems to be without sympathy for him, for he has left the orbit of his Being. He is in Hell. The English word *Hell* is no doubt connected with the Norse word *Hell*, the power or realm of death. Perhaps both come from the Anglo-Saxon *hélan*, to conceal. From the sinner the Father's face is concealed; and the sinner conceals himself because he fears and trembles, being out of harmony with Being. He may hide himself in "the Garden," but "the great Being" will find him out.

In Norse mythology one of the three roots of the tree of life, Yggdrasil, stands over Hel, Hela's kingdom. The whole world is symbolized by this tree, and it is a wonderful symbology. Physical death is no reality, but only an experience. Spiritual

death, or estrangement from union with God, Hela's kingdom, on the other hand, according to this Norse tale, is a reality. Universal life draws one-third of its existence from it. Singular! Mysterious! Yet, must not even spiritual death, isolation from God, exist by necessity in Being?

We talk about the moral uses of dark things. What is the use of this dismal condition called Hell? Hela's kingdom is described in so vivid colors that death itself seems to become alive. She rules over nine worlds in Niflheim, viz., the home of fog, mist (shadow). Niflheim is *apar* with Mannaheim and Jotunheim, the homes of man and giants (superior beings). Gloomy rivers flow through her world. One of these streams is called Slid and is full of mud and swords. In "Letters from Hell" a similar river is described, and both clearly show the use of dark things. Horrible is the coming of Hel, for she binds the dying man with strong chains that cannot be broken. Anguish gnaws his heart and Hela's maids invite him to their benches. Can spiritual death (conflict with the law and order of Being) be depicted any stronger? How strong is not Death?

The deep philosophy of Hela and her relations to Being can be seen very readily when we learn that man's being, according to Norse notions, was divided between Odin and Hell. The hero desired the company of Odin—Being, in the form of fortune and glory. The coward—physical and moral—went to the other extreme of existence, to Hell. But these two forms are not eternal. Hell and Odin shall both ultimately be regenerated in Ragnarok. While they rule they are the potencies of life. That is their use. No Hell, no Heaven. No Heaven, no Hell. The world exists only by virtue of the opposites in Being.

Some years ago, Woods Hutchinson, in one of our popular magazines, wrote eloquently on "Death as a Factor in Progress," and endeavored with much success to remove the unjust stigma set upon Death on account of misconceptions and misrepresentations. His arguments were those of modern religion and science. We see the crystal rocks crumble into a shape-

less mass of dull, damp, colorless, lifeless clay. Here, indeed, to all appearances, is the desolation of death in all its hopeless repulsiveness. But wait a moment; here comes a tiny descendant of some crystal, which has stumbled upon the faculty of dying and improved thereon unto the fifty thousandth generation—a lichen spore, drifting along the surface of the clay. Filmy rootlets run downward; tiny buds shoot upward; a new life has begun.

The lichen is green and beautiful, but as an individual it can rise no higher. Here again progress is barred and death must be called in to its aid. The lichen dies and its dust returns to the earth, carrying with it the spoils of the sunlight, air, and dew, to enrich the seed-bed. A hundred or more generations follow in the same way. As the poet sings, the crystals have risen "on stepping-stones of their dead selves to nobler things," and of any link in the chain it may be said, in the words of Inspiration: "Except it die it abideth alone."

Death is progress. How much does not progress owe to coal? Once it was a living forest, but worthless, for it supported not the tiniest life; dead it is a life-giver, a founder of civilizations.

But what is the use of being born only to die? Why does nature waste so much life? Nothing is really lost. Wanton destruction is only apparent. Nature is no waster; she is a great economist. Death is economy. Many of our efforts seem useless; the smallest number of seed produced is used for propagation, but who says they were made for that purpose only? Has not the effort been a means of growth? The seeds die to produce life—life even of a higher order.

Let us make use of Death, active use! Let Death enter our economy of life as an educator, and be as welcome as his twin brother, Sleep! Death is Being! Being is Death!

# THE DEVIL.

BY CORA LINN DANIELS.

OUR modern Devil is an inheritance. He is an ever-present personage in the history of all nations. He comes down to us somewhat stripped of his glory, but with an added mystery, since culture has relegated him to the spiritual realm. While he was once supposed to have horns, a forked tail, and a cloven hoof, he is now generally considered to be formless by those who try to believe in him intelligently. There are many who declare their solemn belief in a *personal Devil.* If personal, we must necessarily imagine him as having a human form. Within the year, I have heard a keen, energetic, fairly cultured business man—a good example of the average intellectual training of our countrymen—solemnly assert his belief that when he was tempted to do wrong Satan was literally at his ear, and urging upon him the wicked impulse.

The majestic proportions of the Devil, as portrayed by Milton, exceed in sublimity the powers of the angels of God who combat but do not conquer him; and as "Lucifer, Son of the Morning," the grand poet awakens for him an involuntary admiration. We have a task imposed upon us if we seek to know the nature of this supposed opponent of the good. He is both feared and worshipped. Is he person or spirit? Is he evil principle or fallen angel? All history, literature, and religion, from the earliest ages, nation after nation and tribe after tribe, have paid the tribute of deprecatory and propitiatory offering to him as to a god. We cannot make our research wide enough, nor our list of books large enough, to ascertain the legends, myths, stories, beliefs, creeds, images, and pictures of this omnipresent being in every age and language, from the hieroglyphics of ancient Egypt, and the writings and carvings of

the Persians and Chinese, to the pictorial imagery of the North American Indians and the Sunday thunders of newly ordained university students.

Recognition and deference have been accorded to Satan from the earliest times. Since man began to worship gods (or a God) who could forever annihilate or damn, the Devil has flourished and held sway as the second person in the belief of every nation. The idea of everlasting torment necessitates an eternal tormentor; and since man dare not imagine the Deity in the act of attending to the fires of hell, His vicegerent was consequently made a Devil incapable of mercy. Side by side with God, in those Protestant churches which believe in eternal pain, stands Satan, the creation of the Creator, whose especial mission has ever been—invisibly, spiritually, imperceptibly, with utmost craft, cunning, malice, and forethought—to tempt man to yield immoderately to the use of the passions of his animal nature, and to do that which, being inharmonious with God's holiness, shall cause him to fall forever into everlasting perdition.

This Satan, permitted by God thus invisibly to make war on human beings—himself spiritual, and endowed with all the powers of spirit—has always been the necessary and most prominent figure in the whole Christian scheme of the atonement; for if God had never created him, endowed him, and permitted him thus to tempt and ruin unwarned and unguarded man, there would have been no need for a Christ to atone for an evil which would otherwise have never been committed. Until the latest times the Devil, the impersonation of every conceivable evil, has held his own in partnership with all religious worship. Under whatever name, or in whatever age or place, has appeared the conception of everlasting punishment, the ever-present, ever-working, ever-tempting Spirit, or Prince (as the Bible calls him), has been cognizant in some form to the human mind, dominating with unmeasured force the lives, actions, thoughts, and feelings, in fact the whole history and destiny, of mankind. Had the *idea* never been impersonated, the mischief might have been less; but ignorance always abounds,

and with ignorance a superstitious and inevitable tendency to personify.

Had the Devil been conceived and taught for the purpose of discipline, as a necessary opposite principle to good, he would thus have caused appreciation of good, progression, and ultimate eschewal of evil. As the consequence of following evil is inevitably just and proportionate, one can hardly imagine the advancement in holiness which the world might have attained. Like all things base, ignoble, wicked, mean, and false, the Devil is man-made, not God-made. He is called the Father of Lies because he is a lie himself. Ever since his birth (in the imaginations of the ignorant, superstitious, and wicked), he has been a maker and utterer of lies.

Insuperably connected with a Devil, the abode of a Devil becomes a necessity. Having imagined a personal Devil, one must give him environment. As we know of nothing that hurts so much as fire, we naturally make his home a place of fire, with its consequent torment, wailing, and agony. As we cannot imagine a kingdom without subjects, we surround the Devil with a legion of fiends possessed of his own nature. As these fiends must have an occupation, and we cannot imagine them as torturing one another, we must supply them with weaker beings whom they can torture and destroy. As we know of no such being but *man*, we necessarily give man into their power. As we cannot actually see the Devil and his "angels," in their act of tempting and alluring, we are forced to make them spiritual and invisible beings. Finally, as spiritual beings are immortal, we can only conclude that when we, too, become spiritual beings, we shall also be immortal; and if both are immortal, then both must be eternal; and if eternal, those who are tempted beyond recall must exist eternally with the Devil in hell. Thus the very first conception of a personal Lie leads to an infinite lie. The mountain of everlasting torment stands on the base of one everlasting falsehood. The mole-hill has grown greater than heaven and earth!

He who has added one word to the gospel of the Devil consequently meets with condemnation. Whatever his genius,

or morality, or "good intention" may be, it is certain that such are the "good intentions" with which his hell is paved. Among notable authorities, none have more offended, in view of their enlightenment, than John Calvin and John Milton. The former, with his whole being, poured forth the creed of wrath in solid and unmistakable prose: the latter, in language that flowed like a majestic river to an infinite sea, sang in unmatched poetry the same false tale of doom. Follower of Homer and Virgil, Dante and Tasso, the English Milton, with explicit minutiæ, added to the simple statement in the myth of Genesis all the diabolism that is left out of Goethe's "Faust;" thus welding together with links of divinest sweetness the theory of natural depravity and the scheme of deathless pain. What was not already conceived, his unrivalled genius supplied toward the creation of that unfortunate work, "Paradise Lost." By the means of charm and grace, beauty and majesty, color and darkness, fear and wonder, glory and horror, he wove into a gorgeous web the widely scattered superstitions of men and nations, producing a fabric of exquisite literary excellence from the iron loom of falsehood, misery, and despair.

Presenting the orthodox features of the Protestant religion in words of living light, Milton has emphasized, as only a poet can, the fundamental fallacies of the evangelical doctrine; and from the opening lines:

> "Of man's first disobedience, and the fruit
> Of that forbidden tree, whose mortal taste
> Brought death into the world and all our woe,"

to the expulsion of Adam and Eve from the Garden of Eden:

> "In either hand the hastening angel caught
> Our lingering parents, and to the eastern gate
> Led them direct, and down the cliff as fast
> To the subjected plain; then disappeared.
> They looking back, all the eastern side beheld
> Of Paradise, so late their happy seat,
> Waved over by that *flaming brand,*
> *With dreadful faces thronged and fiery arms,*"

he has taught, with all the potent force of genius, that God, *our Father*, is the author, preserver, and abettor of evil; unreasonable, wrathful, revengeful, and unmerciful; the enemy of his own children and the destroyer of his own work!

Superb as are the descriptions, musical as the diction, tremendous as the images, grand as the scope and sweep of the poem—a model, a study, a constant source of admiration to the cultivated mind—its literary value cannot be compared with the evil of its teaching. Based upon false premises, illogical, impossible, and unrighteous, it has lifted a lie to a sublime height, that the ignorant of the earth may follow and adore. Go where you will, in any town or city, the Miltonic scheme of destiny holds sway. Ask any one of twenty adults as to his conception of man's origin, being, and expectation, and you will be answered with a Miltonic description. More than half of those who are supposed to be Christians are simply Miltonites, and yet unaware of the fact, so closely has the blind poet drawn together the wide seams and patches that make up the garment of modern religious creeds.

The work of this great author interpenetrates the learning of every girl or boy that attains a high-school education. They parse Milton; they quote him; they study his composition, his rhetoric, his style. Every professional man knows his Milton; for what collegiate would not hesitate to confess his ignorance of the greatest lyric poem of our language? Theological students become in turn theological teachers; and the pulpit conscientiously preaches the doctrines of Milton. When the lecturer goes upon the stage, his Milton helps the rhythm of his tongue. Miltonic investigation is endless. No year passes without editorial reference to him. Magazines and reviews are periodically open to the Milton lover or student, who gathers new material from that inexhaustible source. The intellectual and religious atmosphere has been so filled with the emanation of that energetic mind, that we have breathed it in unconsciously and imbibed its flavor with our mental sense. The very completeness of the classic story settles it more firmly in the mind. Nothing is lacking. God, Devil, Natural De-

pravity, Election, Foreordination, Free-will, Heaven, Hell, Eternity—all are there; and following these, as the necessary supplement and sequence of such a scheme, we have the Christ, Vicarious Atonement, and "Paradise Regained!"

Probably John Milton supposed that his great work would be taken as it should have been, and as he doubtless intended—as a companion-piece and illumination of Dante's "L' Inferno." He supposed that, like the classics, his great epic-drama would be taken as literature, instead of literally. It was born from his teeming fancy in the glory of clean logic, through his intense sensitiveness to sequence and his vast learning combined with the grandest passion. He chose to believe his theme, and he put into it all the fire and ardor of a fanatic worshipper. Once settled in his conviction, its expression in splendid poetry was the unavoidable outcome of such a mind; yet had he dreamed of the result, had he foreseen what would arise from the focusing to one negative point the whole round plan of wrath and pain, his honest soul must have stood appalled before his own conception, and destroying the manuscript, he would have cast his work aside. Still, "with a sincere writer, doctrines foretell the style." The horrible dogma of the Frenchman Calvin permeated and moulded the English poet's writing as the potter moulds his clay. With his mental gaze fixed upon the idea of everlasting misery and reprobation, Milton warns and threatens. Opening an abyss of endless depth and the despair of pandemonium, he thrusts in his fellow-men and thinks it no injustice. Listen to one extract from his prose:

"They shall be thrown down eternally into the darkest and deepest Gulfe of Hell, where under the despiteful controule, the trample and spurn of all the other damned, that in the anguish of their torture shall have no other ease than to Exercise a Raving and Bestial tyranny over them as their Slaves and Negros; they shall remaine in that plight forever, the basest, the lower-most, the most dejected, most under-foot and down-trodden vassals of Perdition!"

It is with a feeling of keenest regret that we open and close this most brilliant, sincere, and eloquent tribute which the

historic Devil can boast throughout the whole field of literature. With joy in the author's wonderful powers is ever mingled the indisputable fact of their degradation. Among the thousands who have read and heard of the Miltonic scheme of destiny, I seem to hear the wails of despair, the groans of uncomforted grief, the cries to a deaf God, whose arbitrary will first made, then tempted, and then damned!

The tears of a million eyes have dropped their mournful rain upon the sodden grave of Hope; against the impenetrable wall of fore-doomed evil the hopes of just men have been vainly destroyed. Over their sorrows and despair the "Prince and Power" of this world has gloated with mocking salutation. But, thank God, the Devil is slowly dying. The wide and serene atmosphere of Science can bear no shape like his. Enlightenment, like the effulgent sun, beams more and more broadly toward the perfect day. Time, with the glorious vigor of hope, will totally annihilate the false conception of Satan and his reign.

# THE RELIGIOUS TRAINING OF CHILDREN:

## *A FEW HOME SUGGESTIONS.*

BY ABBY MORTON DIAZ.

(*Sixth Article.*)

HOME is where the heart is; in the heart are the issues of life; life is divine; the divinest known manifestation of Life is the human; we find this human life beginning in the home. Home, then, is the innermost sanctuary—the holy of holies; and no cathedral dedicatory rites, no array of dignitaries, nor organ pealing, nor voices choiring, nor censers swinging, nor incense burning, nor splendor of robing—none of these ceremonies, however imposing, can invest any place with that sacredness which the birth of just one little child brings to the home: for in the child-soul we have, indeed, the real Presence. Thus the home of little children, whether in mansion or hovel, is alike holy ground, and none require preparation and the consecration of holy rites more than those who here assume control.

First of all, there should be a recognition of the solemnity of the office, also of the wisdom required; for love without wisdom is a blind force working at random, often marring where it would make, and destroying where it would save. It will not answer to grope blindly among the complex mind and heart machinery, touching a spring here and there with careless or uncertain hand. Yet right in this very innermost, among motives, ideas, desires, purposes, is just where the work lies. For nature's method is ever from within outward, not the reverse; so that conduct, commonly made the aim of management and ground of punishment, is simply character made

manifest. Character is compelling, like the works of a watch. These being all right, the hands move accordingly. Thus goodness is compelling, though it is the general opinion that badness is compelling and goodness only possible.

Character rules. It determines the use of our abilities, our opportunities, our means. Character gives value. We value our friends for what they are. Character saves. Whosoever loses the essentials, truth and honor, is considered lost. In a republic this is the important matter for home consideration. A republic is ruled by individuals; individuals are ruled by character; character is shaped largely by the home atmosphere; and the quality of this depends upon the general plane of thought and conversation, the standards recognized, the aims made prominent, and the degree of heart-culture. Home, indeed, is so made up of responsibilities that we cannot wonder at the often despairing inquiries—What shall we do, we parents? and how shall we learn? Would that such questionings might be so frequent and so urgent as to reach the ears, and understanding, of those high in school control, and startle them into the recognition of a fact paramount in importance, namely, that the welfare of the republic demands in its educational system an advanced department to be called the *Department of Parenthood Enlightenment!* And if the wisest of the nation were assembled for the purpose of bringing the light of their wisdom to a focus on the point most affecting the nation's interests, no more important measure could be placed before them. This is a matter which underlies all reforms, all charities, all reformatory and penal measures, and all political economy: for the effective work for humanity is not to supply needs, but to prevent them; not to *re*-form, but to *right*-form; not to punish, but to direct.

In view of this educational need, Herbert Spencer says:

"What is to be expected when one of the most intricate of problems is undertaken by those who have given scarcely a thought as to the principles on which its solution depends? Is the unfolding of a human being so simple a process that any one may superintend and regulate it with no preparation whatever? . . . Is it not monstrous that the fate of a new

generation should be left to the chances of unreasoning custom, impulse, fancy, . . . undertaking to do that which can only be done imperfectly even with the profoundest knowledge?"

If the community could but be aroused to a sense of this need of preparation! With strange blindness it virtually says to the mothers: "A fearful responsibility rests upon you, that of training these young immortals; this is your special mission, your high and holy calling; the work is delicate and profound; a mistake may tell fearfully in the result; but it is not important that you should have given any attention to methods and principles; and as to special preparation, none is required." Truly no other affair is so shiftlessly managed—neither bee-culture, nor fowl-culture, nor plant-culture, nor manufacturing, nor building, nor other forms of business. In none of these is there so little of adaptation of means to required ends. Even common justice should declare that if the people are the State's to punish they are hers to direct. And Science? where is Science, that in its numerous and varied departments we find no human science? Among all its "ologies" is there to be no *humanology*, treating of the production and rearing of human beings?

The prizes offered by horticultural societies and the ready responses show earnest desires and efforts that the world of vegetation should attain excellence. Is it too much to ask that there should be desire and effort for as high a degree of perfection in human beings as in strawberries, roses, chrysanthemums, squashes, and potatoes? The low standard of excellence demanded in the human being shows that at present this is too much to ask.

Earnest home-makers are inquiring, What shall we do? Perhaps it should rather be asked what not to do—there is so much of woful doing. There are many who seem to consider the child a receptacle to be filled up with an article called goodness. This is done by various and contrary means — advice, moral maxims, coaxing, threatening, hiring, scolding, blaming, punishing—and by more or less severity and ridicule, the angry tone and raised voice often being supposed necessary for authority.

These methods lamentably show need of the proposed educational department, for they chiefly antagonize when the true method is to harmonize or make *at-one-ment* between parent and child. And here we have again our familiar and necessary working *law of oneness.* Humanity has so long suffered from the disease of selfhood that the very malady itself is supposed to be the normal condition.

*Health* has the same derivation as *whole,* which means integrated, undivided; while selfhood implies separateness, disintegrated, divided. The law of oneness is everywhere apparent. Its emblem is the circle. Planetary circles occupy space. "The world is round, like a ball." The horizon encircles us. Tree growth takes circular form, the trunks growing in circumference by added circles; flower-petals circle around a common centre; fruits grow round; liquids take circular shape in drops and in bubbles. Our eyes are circles, and perhaps this is why we see beauty and grace in curved lines, rather than in angles.

With human beings, oneness is a fact. Intelligence, genius, talent, skill, stupidity, wit, humor, generosity, vanity, selfishness, kindness, pity, grief, honor, hope, greed, servility, jealousy, envy, affection, pride, fear, joy, worry—all these are exactly the same, wherever found, and a line running straight down from palace to hovel would cut through them all. Sympathy reveals our oneness. We cannot enjoy alone. The child is swift to show his pretty flower or sea-shell. His elders give quick summons to look at a rainbow, a brilliant sunset, a work of art, or an unusually beautiful fabric. And the news of an uplifting thought or fine stroke of humor must straightway be told, and experiences related. A Robinson Crusoe on his island would gaze with but mournful pleasure upon its strangely beautiful flowers and magnificent scenery, having not a person to say with him, How beautiful! how grand!

But oneness is even more strikingly proved by the union of religion, science, philosophy, and poetry, in recognizing the one immanent Life back of all that is manifest, and by the fact that such recognition is universal. This is shown by its individual

expression in the scriptures of all times and peoples. Even the phrasing is almost identical. The sameness of these utterances, widely separated by time and place, is of unspeakable value, as by showing a unity both of source and manifestation, they prove mankind a unit. By way of explanation Science may like to claim that unity of thought comes from unity of vibration, or else that thought by its vibration brings the unity. Music—the nearest we have to heavenliness, and sometimes called our highest religion—is itself oneness. Note, in the busy street, how every footstep within hearing distance unknowingly keeps time to the music of a band. Note, too, that whether a performance be vocal or instrumental, even humming or whistling, if it stop before sounding the common chord, the *one*, it leaves us in distress, and we are inwardly compelled to sound it for ourselves. A circle, the emblem of oneness, is yielding in every part. In a musical performance excellence of effect is secured by each performer yielding to the whole. Should any one part be unduly self-assertive, the symphony would be destroyed. A single note out of tune—out of the accord of oneness—works disaster. There can be no music without union. A single note, be it ever so sweet-sounding, cannot make harmony, or even a tone. The divine law of oneness cannot act in singleness, that is to say, separateness; and it is a point of interest here that the Greek significance of *tone* is "a cord; a rope," the union of several. Thus we may say that, like a single note in music, a single human being has no completeness.

The home should be a symphony; the life there at concert pitch, with high intelligence, as shown in direction, emphasis, motive, and the general thought and conversation; this intelligence (light) to be combined with strength of purpose and effort; these in turn joined together by the mighty bond of Love;—*Light, Strength, Warmth:* these three in one, corresponding to the common chord in music, and soon to be recognized as the only true ideal of a complete human living, in the family, the community, the nation, and the world.

Where to begin? Begin where human life begins—in the

home. Make the home harmonious. There must be no undue self-assertion among the elders; no aggressiveness; each ready to yield personal preference; ready also to take advice, suggestions, even criticism, though never offence; eager to render service, to do little kindnesses; remembering always that the home atmosphere is the environment from which character is assimilated; and that, as in plant-culture, perfection in results depends upon observance of the requisite conditions.

Too often the first requisite, harmony, is made impossible by a management which creates antagonism between parent and child—the mother, for instance, making herself appear as a being clothed with authority to rule, to thwart, to deny, to scold, to blame, to reprove, to coerce, to give pain, to irritate, to punish; the latter often interpreted by the child as a species of revenge, or returning evil for evil. The effect is to establish a separateness, and even direct opposition, both destructive of harmony. Think of the gain of "togetherness," when the word *with* is substituted for *against*! The mother and the child working *with* each other for the heavenliness of the home—both enthusiastic for the good and true, for excellence; both filled with exalted ideals of what it is to live! The highest is ever the simplest. Born of the high, it should come natural to us to live in the high; that is, the heavenly. The low is foreign. An acquired quality of heavenliness would rule us all, young and old, with the ease and power of habit.

To insure the harmonious action of mother and child, suppose we suggest *obedience*, to be secured for the child at so early an age as to have no unpleasantness in its meaning. This can be done by a gentle use of the words *yes* and *no*, the latter spoken as pleasantly as the former. The sameness of manner will produce the desired effect of *no* by *the idea* of the word, rather than by a repulsive outside accompaniment of voice, pitch, tone, and facial expression, all this repulsiveness being destructive to harmony and creative of antagonism. To secure the result, obedience, all that is needful is patience, a kindly painstaking, and a considerable degree of unyieldingness for a comparatively short period. This habit of obedience is by no

means to interfere with the child's individuality, but only to serve as a working basis for insuring oneness between mother and child until his intelligence shall develop and he be of age to begin to understand the guidance of the *Inner Voice*, and be responsible unto himself. Such a habit, pleasantly established, can be pleasantly and harmoniously maintained so long as that kind of obedience is needful.

Children are keen to judge, and only by their own high qualities can parents gain their respect and affection; only by such means can be obtained that heart-obedience which consults the parental wishes and opinions long after the period of authoritative obedience is ended, thus insuring a lifelong "togetherness." Mere mechanical authority is too often associated with harshness, injustice, hurt feelings, ridicule, tyranny, from all of which many children have to suffer merely because they are under the absolute power of their elders, who seem to take advantage of their position to treat children far more impolitely and discourteously and unfeelingly than they would treat those of their own age. Children do not grow up into human beings; they are born human beings, with a human desire for good treatment and a human sensitiveness to injustice, rudeness, and ridicule.

The Golden Rule is too little recognized in family relations with children, though there is plenty of unwise indulgence and subservience, and too much outside work. Nature produces her results by unapparent efforts, working from within outward. Her apples are not made on the outside of the trees, nor her roses on the outside of the bush. They come from the heart. Children, like adults, are not pleased at knowing that some one is trying to do them good. We should work with direct purpose by indirect and unapparent methods. Moral precepts and wise injunctions reach the intellect only to put the child on the defensive. The vulnerable spot is reached through the heart and the imagination, which are always willing, and, in the child at least, not on their guard. Stories, incidents, anecdotes (related at table or elsewhere), comments on every-day occurrences, praise of fine traits as exhibited by acquaintances or others,

steady support in conversation of the right, quiet assertion of principle—all these have their results. The quick response of smile or tear, the flush of delight at the courage, or integrity, or self-sacrifice, or loving-kindness of the hero—these instant heart-signals show that the child's inmost soul is reached, and without his knowledge.

By these and other means all children may be enthused with the idea of making themselves all they were created to be. Enthusiasm is power. In the springtime of life, kindle in the child the springtime enthusiasm of the plants for working out their best; the grass eager to show its green; the trees to clothe themselves with verdure; the flowers springing up to offer their brightness and fragrance for all who will accept, each contributing to the general advantage its own individual best, this latter having been accomplished through the law of oneness whereby the completeness of the several parts — stalk, roots, leaf, and seed-vessels — has made the completeness of the whole. It has already been shown how this law, practically applied, would smooth out the grievous snarl and tangle of human affairs, now claiming so much of high endeavor—wasted, alas! because of the attention paid to the outside. The perfect flowering out of humanity can come only from its inmost heart and by that absolute law which makes the welfare of the whole dependent on that of the individual. But individuality must not be confounded with individualism, which is *selfness.* To be rid of this gives room for godliness, hence we should not encourage personality by making a personal merit of being good. It is not considered a merit in a tree that it yields good apples, nor in wheat that it produces good grain, nor in a flower that it blossoms. The best each can do is no more than is demanded by the divine law, or pattern, written on its heart; for its very best is but the measure of its abilities, and less than this is failure.

The same is true of ourselves. To live out our divine plan in its fulness is not our merit; it is our religious obligation, and when rightly comprehended it will be our joy and delight, as we can imagine a rosebush enjoying the working out of its

roses in their full perfection. We might also imagine its distress should they be poor and mean, or that of a tree if it could not "leave out," or of a bird that could not fly or sing.

This line of thought cannot but remind us that by our present human arrangement multitudes are compelled to pass through earth-life with no possibility of living and enjoying their highest; getting not even a consciousness of it; generation after generation plodding laboriously on, overborne with the pressure of worries, needs, wickedness, money greed, and money grind: like a perpetual heavy-laden mule-train, winding around the mountain slopes, all unconscious of the magnificence attending its way! The illustration is suggestive but incomplete, for these human generations do possess exalted capacities; but our present conditions hinder a full development, and as to excellence in the way of character and conduct, there is small place in the busy, every-day world for an *inner voice* that will not recognize two kinds of right, one for precept and the other for practice.

As to the first quality, most business men believe they cannot afford to use it. Parents think they cannot afford it for their children, especially their boys; it is of so little account in getting rich. Yet this is an enterprising age. It has "trusts" for cheapening almost everything. Is there not enterprise enough left for starting a human trust for so cheapening the higher human qualities—truth, love, justice, honor—that they can be used, and lowering the price of the Golden Rule? How wonderingly will they of the future look back upon our times as the Dark Ages, when goodness was a luxury too dear for common use; when the wisest thought of the age and untold millions of money were spent in contending with evils easily prevented by a wise system of education; when the Divine stamp imprinted upon every man was irreverently ignored, and the human stamp of wealth, position, and learning substituted therefor; when human life was of comparatively small account, and human value undeveloped! But what will strike them as the most ludicrous of our absurdities is the zeal, the time, and the money we spend in preaching and exalting what is declared

cannot be lived, our present conditions making this impossible —which is virtually to say that we approve the Divine laws, extol them, and will follow them *so far as our own human arrangements shall allow!*

Notwithstanding the absurdities and hindrances of the times, the child must be made conscious of his divine possibilities, and shown that religion demands their fulfilment and that life means nothing less. The ideal is the closest we can get to accomplishment; therefore, train the child in accordance with the highest ideals. They must be maintained in spite of the general unbelief; in spite even of the derisive accusation of expecting the millennium. We must bear up under even this reproach, and declare that the millennium is exactly what we are made for; that we have ability and qualities specially fitting us for that state, as is shown by the constant assertion that they have no place in this one. Present conditions, it would seem, do not correspond to our high lineage. We are, then, astray; princely wanderers; so clad in strange disguise as scarcely to be recognizable. But one whole generation of children divinely trained would bring us into our kingdom; then our disguises could be thrown off and we should know one another as we are, and, thus freed, put away the folly and misery of the money reign and begin to live the spiritual life.

Here is the need of parental enlightenment as a department in our system of public education. Teachers should be given the same instruction, for home and school are a common working ground. (In the Light Ages both will be vastly different from those of the present.) When it shall be generally understood that it is as natural to us to be spiritual as to be material, the work will be transferred almost entirely to this higher plane, the gain in speed and ease of accomplishment corresponding to that of electricity as substituted for the paddle and canoe in the sending of messages. Some mothers and teachers have already made the substitution, and, entirely without the spoken or written word, have effected the desired improvements in character as well as in mental and physical vigor. These faithful (full-of-faith) pioneers are but heralding the whole human host

in its advancement to a higher plane—the Realm of Realities. The wonder at results now accomplished is in the wonderer, not in the thing itself, and comes from ignorance of an uncomprehended Law.

# THE IDEAL OF UNIVERSITIES.

BY ADOLF BRODBECK, PH.D.

(*Sixth Article.*)

[Translated from the German by the author.]

UNIVERSITIES are the highest schools; they afford the best opportunities for the acquirement of such knowledge and ability as are attainable in a scholastic way—by the mutual efforts of teacher and pupil. Hence there are but two grand underlying principles, or conditions, upon which the nature of universities depends for development—knowledge and ability.

All living things manifest a dual life—interior and exterior. Man shows a continual taking in and giving out, and in this process all organs are more or less active. In its higher aspects the taking in is called theoretical activity, which is essentially the purpose of thought. Similarly, in its widest sense, the giving out is called practical activity, which is the product of the will.

Thought and will, therefore, are the two fundamental functions of the higher nature of man. In their continual alternation consists the higher life; yet they are so closely united as to be almost indistinguishable from each other. In their highest expression, however, the maximum of one may coordinate with the minimum of the other, while an alleged third function—called feeling—is sometimes asserted to exist in the relative equilibrium of the two, but this is merely a result of their harmonious union. It were useless to seek the true nature of man in either of these functions *per se*, or to try to derive his other attributes from it. They are not simply inherent powers, but rather polar movements of cerebration. When both forms of mental activity are properly and vividly exer-

cised, the individual is said to be educated. The true nature of the State is shown in miniature in that of the individual. A nation is educated when the theoretical and practical activity is essentially sound and energetic—when both phases support and penetrate each other in mutual operation.

The aim of all thinking, therefore, is *knowledge.* The aim of the will, in its broader meaning, is the extension of the human mind toward the external world, according to objective reason; in a word, *power.* Knowledge and power, then, in vivid mutual relationship, are the aim of all culture. Hence, "knowledge is power," and, conversely, true power consists in knowledge. If universities are to be considered the most exact scales for measuring the state of culture, then knowledge and power must be found therein in complete mutual interaction. Mere knowledge, without power (mere theory, without practice), is impossible for any length of time, for, as the history of universities has shown, the more it is isolated the more degenerate it becomes. Likewise mere power, without knowledge (mere practice, without theory), may act to a certain extent, but it is soon degraded to ordinary mechanical operations.

The real task of universities, therefore, is to foster knowledge united with the highest power, and power united with the highest knowledge. Ideally, the two are synonymous; but in reality they are complements of each other, issuing from both sides and gravitating toward the ideal middle ground. In accordance with the fundamental character of culture, and with the predominance of the theoretical or the practical factor, universities will inevitably reveal a varying basis. But there exists no doubt concerning the unchanging principle of the true ideal.

We can now distinguish three main divisions among the highest schools: (1) the theoretical, those that aim at knowledge, as most of the so-called universities of the present time; (2) the practical, those that aim at power, as the so-called high technical schools; and (3) the highest theoretical-practical schools (the schools of the future), which as yet are in their infancy. The so-called universities, according to their nature,

are the highest schools of free science. Hence their devotion to mere theory. They are abodes for the investigation and communication of truth in all spheres of natural and spiritual life, and this truth is a unit.

This striving after pure scientific truth is not everywhere realized in the same degree; still the task of universities is uniformly to seek this ideal. There are various causes for this imperfection. It is due in part to the undeveloped condition of the sciences in question, and to the strange intermingling with other views which are unscientific. There are even now several sciences in which but very little is investigated in a scientific manner, and which should be elevated from technical practice to the plane of essential science. For example, in chemistry we must look to hypotheses to gain a theoretical foundation. The science of art, which is comparatively new, endeavors gradually to formulate a system of fundamental laws in the same manner as the other sciences. The cause of the imperfection lies outside of science itself. Those, for instance, which are connected with the powers of State and Church are especially in danger of being developed in accordance with views which are anything but scientific. Thus jurisprudence and the writing of history have more frequently yielded to political conditions than to the power of ideal truth. Indeed, in many civilized countries there is at present no movement toward a scientific jurisprudence. The French republic, which no longer possesses any complete universities, has at present only special schools for jurisprudence, in which the future officials must learn the requirements of their profession. The study of this science, as a mere theory without any practical purpose, is pursued only in Germany and England.

The science of religion, together with the historic and philologic methods of discipline closely related to it, has hitherto been more dependent on the religious condition of the time than perhaps any other science. Even to-day it is limited by that which is positively established. In many countries there are few who know anything of a truly scientific theology. In Italy, theology is not taught at universities, the young priests

being instructed exclusively at the bishopric seminaries, which are less scientific than practical. In America are found most of the so-called universities. They are supported by various religious sects and devoted to practical ends. The only countries in which a strict science of religion exists at all are Germany and Switzerland, and even there it is but meagrely developed.

The task of universities concerning the second point is to learn to distinguish more clearly between that which is regarded as correct by science and that which is established by existing political and religious conditions; also, to compare the two objectively, showing that which is common to both and wherein they differ, and putting aside that which deviates from the scientific basis. Strictly speaking, a comparison with that which is established cannot properly be demanded from theoretical science. A special task of technical science is to unite theory and practice. Only then may action be entered upon, on the base of the technical—the theoretic-practical—studies, by those who are entitled to the practice. And exactly such arrangements, which are sharply separated from the genuine theoretical teaching, must be implanted in the organism of the university, so that each institution may be divided into a theoretical and a practical (that is, a technical) department. The scientific seminaries, which are being established in connection with the German universities, may be regarded as the beginning of such a system.

But the present position of these does not quite correspond to our ideal. If we take, for instance, the theological seminaries, we find that many things are practiced in them which do not belong to the organism of the university, nor even to its technical division. Preaching about the dogmas of a certain religion, or teaching such dogmas to children, should be relegated to an institution belonging exclusively to a corresponding religious community. If a theological seminary is to be regarded as part of a university, its curriculum should include only those exercises which bear a purely technical, scientific character: for example, practical exercises in ethical instruction

and lectures on ethical subjects. As soon as the views of a special church or sect are brought into this sphere, it ceases to be technical science. It is the same with juridical seminaries. If these are members of a university organization, partisan political views should not be allowed to form the foundation for technical exercises.

Scientific seminaries are of great value when both students and professors are united by social ties; that is, when they dwell and study together, as is customary at English universities, in accordance with mediæval usage. Regularity of daily life, which is indispensable to proper scientific study, is hereby best maintained. The barbarism of duelling, which at present flourishes in Germany, would certainly become obsolete if students would accustom themselves to refined manners and cultivate a higher stage of social intercourse with one another and with the professors. The supreme object of competition among students should be to determine superiority in scientific achievements, though contests of physical prowess may be permitted so long as health and life are not endangered. In this respect also the practice in vogue at English universities is far in advance of that which prevails in other countries.

In the high technical schools, of course, the practical phases of learning predominate. They are institutions in which the most and best that is known of technics is taught, practiced, and scientifically improved. Yet these schools are not what they should be in all respects, namely, technical universities. This may be explained by the manner in which they originated. They are only a modern development. The oldest polytechnic school is that of Paris, founded in 1794 by a decree of the National Convention; and it is noteworthy that the first high technical school was an outcome of the French Revolution. Modern physical science, which quite abolishes the Middle Ages, has by this primal impulse become a power extending far beyond the borders of France.

The aim of this Parisian school, which in 1795 received the name of *école polytechnique*, consists essentially in the necessity

that talented young men, by a comprehensive study of pure and applied mathematics, of geometry and physics, should be thoroughly prepared for instruction at special technical schools. Moreover, encyclopædic lectures are given in order that students may obtain a general preparatory education and a knowledge of various special studies. These special schools were also mere institutions of the State, and, like the *école polytechnique*, did not serve private interests. But there are now in Paris technical government schools for engineers. Prague possessed the first technical school (in 1806) after Paris. Then followed Vienna (1815), Berlin (1821), Carlsruhe (1825), Munich (1827), Stuttgart (1829), Hanover (1831), and many others.*

The high technical schools have a common department, for all students, and are arranged for chemists, machinists, engineers, and architects, as at Vienna. At Zurich a school for forest culture is added; and at Munich, since 1872, a section for agriculture has been introduced. But it is not easily seen why of all the fine arts only architecture should be taught. Allied to it are plastic art and painting. At Stuttgart, the Royal School of Arts—an institution for the plastic and graphic arts and painting—has justly become a part of the high technical school; but an art leaning toward handicraft is more properly assigned to a guild school than to a high technical school.

Closely allied also are the arts of mimicry and music. Thus at the technical university of Stuttgart, rhetoric is taught with both theoretical and practical exercises; and the theory of music, with acoustic experiments for musicians, has been taught there by the author of these essays. The so-called high school for music at Berlin is connected with the Royal Academy of Arts. This is at least a beginning of the growth of institutions at which the whole circle of fine arts shall be taught. Still, the

* The usual name of these technical schools was *Polytechnicum;* that is, an institution at which various arts are taught. Later on, many of them assumed the title of *Technische Hoch-schule;* that is, university for technical studies. The high technical schools in Germany are on a level with the old universities. Hence, there are here two kinds of universities—those for the four old faculties and those for technics.

full benefit will be obtained by the art students, not at high technical schools, but only at institutions at which all the theoretical spheres are carried on to the same extent as the technical and artistic. Such institutions, however, realizing the true and full ideal, are still non-existent.

The complete organism of a high technical school, therefore, would consequently arrange itself like a real university. There would be theoretical and technical divisions; and as hitherto theory predominated at the old universities, the technical studies would naturally be in the ascendency at the high technical schools. The universities, in their historic development, cultivated the spiritual sciences, and, yielding to the pressure of the time, later adopted the physical sciences in broader form. It is owing to the high spiritual culture of the universities that the theoretical predominates over the practical element. Even when the practically scientific departments—the seminaries—shall have been completely developed at the universities, the theoretical element will still have to play an important rôle. Work in the spiritual sciences is strictly theoretical, from the fact that no experiments can be made; furthermore, even the spiritual scientific technics, as, for instance, pedagogics, has much to do with the subjective spirit, namely, the mind of individual and undeveloped man. There can never be strictly exact, mechanical technics in the spiritual scientific spheres. Therefore, in the sphere of spiritual sciences and technics (corresponding to the theoretical spiritual sciences), theory will always play an important part. Conversely, owing to the culture of physical sciences at the high technical schools, the practical always surpasses the theoretical element. Even when the physical sciences shall have developed still more independently, their practical-technical element will preponderate.

Consider the numerous apparatus which must constantly be invented and manipulated for even the theoretical study of nature. The technics of physical science (in its usual narrow meaning) is concerned with nature exclusively; that is, with her fundamental laws. This is especially true of the inventors and builders of machines. Therefore, the more or less mechanical

technics, in which the practical element will always be conspicuous, corresponds to the physical scientific spheres. Thus it will be seen that the theoretical element has to predominate at the universities and the practical element at the high technical schools. In this essential difference lies also the principle of relationship between the two, of that which concerns the relations of the professors to the students, and of the general character of these institutions.

We have thus far discussed the theoretical schools (the old universities) and the high technical schools. We have now to consider the true and complete ideal—the high theoretic-practical schools, which are only beginning to develop. Their success will depend in part upon a clearer distinction between theory and practice in the study of sciences. The separation of the two must become more complete. Only then can we speak of a healthy condition of scientific pursuit. In jurisprudence, for example, we must distinguish between that which is really scientific and permanent in theory, and that which is mere practical routine in a certain country with certain laws.

This necessity is already recognized in the sharp distinction now made between the purely technical (or practical) sciences of public revenues and administration and the more or less theoretical spheres of the philosophy and history of law. Indeed, the sciences of cameralistics and regiminal rules have at various places justly been instituted as special technical departments apart from the truly academic sciences; and in other juridical departments much of the study is still limited to mere business routine, in preparation for the practice of law, and has scarcely anything to do with science. Many jurists go even so far as to state that they have no belief whatever in a juridical science which can be distinguished from technics. Only that which is positively established is regarded by them as true knowledge. The same may be said of certain students, but such people would do better to keep away from universities entirely.

In theology also we can discern a growing tendency to separate the theoretical from the technical or dogmatic. Only

when this is relentlessly pursued can we have a genuine science of religion. In accordance with this plan, homiletics and catechetics would be placed in the technical division. The classification of a discipline, however, does not determine its value. The placing of these two branches in the technical division of universities does not imply that they are incapable of a scientific form. Several of their principles, however, are based, not upon theoretical science, as they should be, but upon the views and empirical requirements of practical life in a certain sect, which may be deaf to principles; yet this is just the nature of the technical theory as compared with strict theoretical science —seeking truth which must be acknowledged as such, not alone by a certain sect, but by all thoughtful men.

In other theological departments, too, not everything is theory. For instance, symbolics concerns a certain religious community rather than science. Christian dogmatics is a strict science only when it coincides with so-called biblical theology; that is, when it is nothing else than an objective representation of the harmonious and conflicting parts in the religious documents of the Hebrews and first Christians—an illustrative survey of the material, for the purpose of future scientific investigation. In other words, Christian symbolics and dogmatics are as much a science as dogmatic history; that is, as a part of the Christian history of religion.

But when any binding character is ascribed to dogmatics it belongs to neither the theoretical nor the technical division of the university, but to a certain religious community which may attach itself in some way to the real theoretic-practical university. Thus at Tübingen there is the so-called "Stift," an institution which has principally to serve the interests of the evangelical church of Wurtemberg for the education of future clergymen, and which has rendered great service beyond the boundaries of Suabia and even of Germany, but, unfortunately for the university, is recognized as an integral part of it. From this hermaphrodite position between science and practical service for a religious community, this institution has indeed drawn much scientific benefit; but the danger of a constant

intermingling of theoretical and purely practical spheres has thus been drawn into the organism of the university itself, which must result in no instruction whatever in the science of religion, through fear of a possible conflict between the university and the Church. Universities should teach all sciences, and be unrestricted in their search for the truth.

Ere long it will be found necessary at other universities to demand a separation between those who work for science and those professors who are in the service of a particular religious sect. I do not disparage the worth of the latter, for the separation may be unnecessary where it is agreed that the results of exact science may always harmonize with the views of a certain church—where science unconditionally predominates over religious doctrine, or where a certain church dogma is recognized as a power supreme over the form and contents of science. As is often the case, however, where science and dogmatic religion seriously differ—a state of affairs of which history has afforded many examples since the time of Socrates—an emphatic separation proves the best course, especially for science; yet silence on the part of universities regarding the most vital problems of religion, philosophy, and science is not suggested. The exclusion of a true and independent study of any science from universities robs them of just so much of their vigor and power for good. The present American State universities labor under this unhappy state of affairs. Morals, the basis of all teaching, is excluded from the American public schools through fear of a conflict with the Church. This is not tolerance, but a pitiable want of moral courage.

Whether or not the results of strict theoretical science and of technical theories (which introduce theory into practical life) harmonize wholly, partially, or not at all, with the doctrines and regulations of certain religious sects, is indeed a problem worthy the attention of scientific institutions; but such questions can in no way influence the ordinary scientific inquirer who independently investigates the matter for himself. That science which carries on independent investigation and which continually hopes for the final and practical victory of truth,

seeking to attain it by theoretical methods, will of course joyfully regard as auxiliaries all who earnestly strive toward the same goal by whatever means.

Next we will consider the bearing of this question upon certain problems of Church and State.

# MORAL FORCES AND BODILY WELFARE.

BY W. J. COLVILLE.

ONE of the most prominent features of the present widespread interest in metaphysical questions is the distinctive therapeutic aspect which they have assumed in relation to the three planes of human expression—moral, mental, and physical. The word *health* and the term *to heal* are now being restored to their original meaning; *i.e.*, as they were construed in the first century of our era, or when the Gospel narratives were written. The New Testament use of these words accords with the ancient Jewish ideas concerning health —ideas so clearly set forth in the Old Testament that no Bible student can fail to mark the close connection established between obedience to Divine commandments and every phase of outward well-being.

The Decalogue is by no means destitute of teaching with regard to morality and longevity. The fifth commandment expressly states that honor must be shown to parents in order that the lives of children may be prolonged in a land specially given by God to the righteous. Moses, the noblest type of manhood presented in the Pentateuch, lives one hundred and twenty years, and at that ripe age addresses the people with youthful force, while enjoying undimmed vision.

To appreciate the significance of biblical teachings concerning the union of health and virtue, one must have some acquaintance with contemporaneous history and some familiarity with the actual state of affairs in Egypt at the time of the Exodus. When light is thrown upon the scene from the varied surroundings of the scriptural tableaux, it is not difficult to perceive the importance and reasonableness of many otherwise unintelligible Mosaic counsels.

Man is a unit; yet we may speak of a threefold, even of a sevenfold, constitution of the race, as well as of the individual. These divisions necessarily follow a synthetic view of human nature. Synthesis must precede analysis in all cases. Man may be likened to a ray of light, the only color of which is white; yet in that simple ray we may trace the three primary colors and the seven prismatic hues. When human nature is synthetically viewed as unitary, we speak broadly of human welfare; *i.e.*, the welfare of the race as a whole, regardless of divisions and differences in human character itself.

The first great truth to be enforced as the basis of all salutary instruction is that nothing can be beneficial for man's body which is repugnant to his moral sense. It is just here that metaphysical teachers take issue with ascetics and with those who seek to justify cruel and demoralizing practices for the alleged purpose of benefiting mankind in some external way. It is impossible to justify a double system of morals; only a simple standard will stand the test of scientific examination.

The errors into which many medical authors have fallen have generally sprung from their confusion of thought on moral questions. Hundreds of treatises are now in circulation favoring the social evil and advocating vivisection. Some phases of theology teach that man's physical nature is inherently sinful, and that its natural demands are evil. Between misguided preachers and equally misguided physicians, all of whom may be thoroughly conscientious in their convictions, the path of youth is often strewn with difficulties, dangers, and temptations entirely avoidable, though highly subversive, while they continue, of the best interests of the rising generation. Young people cannot be made to understand the lawfulness or reasonableness of two opposing elements in human character. We all know that reforms take effect gradually; therefore, ethical teachers are frequently compelled to introduce half-measures in a right direction before the people are ready for a statement of the truth in its entirety.

A vital point directly concerning the practice of mental and moral healing is that of loyalty to one's highest conviction of

right. Not all see with uniform clearness; but each has a standard of right, a code of honor, a sense of justice which is binding upon him, though not necessarily upon his neighbor. Morality, it is true, requires us to let our brightest light shine forth before the world, but it does not call for censoriousness on our part toward those whose standard differs from our own. There are varied planes of moral as well as mental and muscular attainment, and all wise teachers know that every one is judged by universal law, according to the highest sense of right which the individual possesses or of which he may be conscious.

Experience proves that every spiteful feeling secretly entertained injuriously affects some internal organ, frequently producing a painful complication of maladies which neither physician nor mental healer can overcome until its cause is offset by establishing an opposite mental state. One fruitful cause of bodily disorders is a self-condemning state of mind.

If ethical science is to be so taught in schools and homes that it may be appreciated by scholars, a vital connection must be shown between human welfare on varying planes. For example, the great moral argument against vivisection is that it gives needless torture to sentient creatures, and therefore outrages the instinctive sense of kindness, rendering those who practise it callous and indifferent to the sufferings of others. This appeal to humane sentiment is supported by the testimony of Sir Charles Bell, Sir Lawson Tait, and other high authorities in the fields of medicine and surgery.

No one can live for self alone; all are so inseparably united that we can neither use nor neglect to use our influence in particular directions without producing a far-reaching effect. The truckling policy timidly adopted by many whose motto seems to be "Anything for peace," or "Anything for a quiet life," is so encouraging to slavery and so productive of injustice that those who adopt it cannot fail to be victimized in some degree by the wrongs they thus tacitly indorse and negatively support.

The fear of provoking opposition is cowardly. Those who fear to act conscientiously, regardless of results, should read

in the second book of Kings the story of the healing of Naaman through his following the directions of Elisha. This prophet is justly regarded as typical of the conscientious, scientific demonstrator of truth, who understands at a glance the cases of those who come to him for treatment and tells them the simple truth, regardless of whether they like it or not. No one is called upon to apologize for a moral truth, any more than for a proposition in mathematics. There is only one rule for solving a given problem, and all rules must be in accordance with the undeviating principle. "Go and wash seven times in Jordan, and you will be cleansed," stands for a simple, uncompromising scientific statement. Prophets are not legislators; they do not make, but announce and expound, the laws they have discovered. No great progress can be made in moral and mental healing until practitioners are as free from fear and cowardice as was Elisha. Naaman went away in a rage, utterly refusing to bathe in Jordan; but he came back, washed seven times in that river, and was healed, according to the prophet's statement.

There are people to-day whose experience has led them clearly to trace the unmistakable connection between mental imagings and physical conditions, and they gladly give advice according to their understanding. Selfishness is a fruitful source of disorder; therefore, whoever encourages it is feeding a parasite at the expense of a healthy organism. Its encouragement anywhere is injurious to society. Moral law is inexorable; it holds to strict account not only all who oppose its beneficent action in their own persons, but also those who, through weak concessions to the follies of others, assist in the degradation of their neighbors. To stand manfully for the right is both a privilege and a duty; to proclaim it boldly to the utmost extent of one's knowledge is necessary to the common welfare.

There are two kinds of silence—holy and unholy. The former is beautifully portrayed by James Martineau in his sublime hymn commencing:

> "He who himself and God would know,
> Into the silence let him go."

Unholy silence is that which weakly gives assent to error through fear of the consequences which might accrue from outspokenness on critical occasions. In these days wrongs are to be righted by a free and decided expression of public sentiment. The freer our institutions and the more generally educated the populace, the more certainly will the last appeal in every case be made to public opinion. Noble sentiment must be created in the districts where we reside, and this can be done only through courageous expression of conviction. Public opinion to-day is both feared and respected more than an army with banners.

Silent forces are always the most powerful. The greatest need of the present day is the forcible, lucid presentation of moral truth in such a manner as to convince the rising generation that health, happiness, and every other blessing is procurable only along the path of strict adherence, inwardly and outwardly, to the highest convictions of right and justice.

The alleged conflict between science and religion is now practically at an end, the truth being recognized that all the varied interests of man are unified, and that whatever is most acceptable to the moral sense is likewise most conducive to intellectual and physical well-being. The new science of health is moral; the new religion is scientific. The worship of God and the service of man are not two, but gloriously and indissolubly *one forever*.

Certain well-defined mental states result in chemical changes in the human organism. The words *hard*, *soft*, *sweet*, *bitter*, *warm*, *cold*, etc., are commonly used to denote states of mind as well as their physical correspondences, while no student of literature can fail to observe the frequency with which authors insist on showing the effect of the emotions on bodily conditions. A pertinent illustration is presented in the popular recitation, "Aux Italiens," by Owen Meredith. Alluding to the effect of a reminiscence of an old love and a painful estrangement, the hero of the poem says: "It made me faint and it made me cold;" a statement which is no poetical rhapsody, but a sober recital of psychological and physiological fact.

To dispute the bodily effect of moral and mental conditions is to deny that which really is self-evident; it is doubtful if any physician or skilled nurse would attempt it. There is nothing essentially new in the theory underlying mental healing, for metaphysical treatment is in strict accord with the teachings found in the sacred books of all peoples. The newness is in the systematic mode of application, which may well be termed a nineteenth-century product.

Recent demonstrations in the realm of psycho-physics have proved to the satisfaction of careful experimentalists that the fluid secretions of the body—as attested by analysis of perspiration—are so far affected by moral and immoral states that *sweet* and *sour*, *pure* and *impure*, are contrasting terms directly applicable to cases under consideration. Sweet thought does actually sweeten the body, tending to the purification of all its emanations. And bitter thought as certainly produces physical sourness and acidity; hence no dietetics can be trustworthy unless established on a strictly moral foundation.

A morbidly sensitive conscience, which accuses its possessor of crimes he never committed or condemns him unduly for sins of ignorance, is pathologically conditioned, being in itself a producer of disease. In the famous Greek play of "Œdipus" an abnormally acute conscience is proved to be a bane rather than a blessing, and every metaphysical practitioner encounters many sufferers whose chief irritant is an accusing conscience. Where suffering proceeds from such a cause the ministration of peace and the assurance of forgiveness and atonement are the only effective cure. But in order to place the doctrine of forgiveness on a solid foundation, it is essential to show to the penitent a way of usefulness for the future, teaching him by wise counsel how henceforth to do good to his fellows.

Pride is a producer of fevers of every sort, tending to create conditions of "bloat" and other afflictions. Undue humility, on the other hand, leads to general debility, wasting of tissue, poverty of blood, lack of nutrition, and such extreme sensibility to surrounding influences that an immense variety of disorders are contracted through simple weakness or lack of stamina.

Fear unsettles everything, disturbing every function and throwing the whole system into confusion. Ill-will induces indigestion, by actually perverting food into poison after it has entered the system. Conversely, all good feelings lead directly to sweet, wholesome bodily conditions. Courage is the most powerful and effective tonic ever discovered. Peace of mind allays feverish irritations, producing a divine tranquillity which is productive of health.

# THE INNER MEANING OF WORDS.

BY L. C. GRAHAM.

> " All words that pass the lips of mortal man,
> With inner and with outer meaning shine;
> An outer gleam that meets the common ken,
> An inner light that but the few divine."
>
> —*Edward Rowland Sill.*

WHATEVER the form of investigation, this dual character of words is continually exemplified. In harmony with man's process of unfoldment, and his method of recognition along every line of discovery or education,* we deal first with the outer form of the word, which has become the sign of an idea. We give it the current value of daily use, wholly unconscious of the many values it may have represented in the long history of its usage from its primitive root in the necessity which gave it birth.

The current value of the word to-day answers to its local use, as does the piece of silver stamped with the image and superscription of Cæsar, or of the American eagle; and it seems to carry a value equally fixed. A cursory glance at a dictionary, however, will reveal in the long list of ancestors through Saxon, Old German, Scandinavian, Icelandic, and other roots almost *ad infinitum*, historic disclosures of customs and peoples rising in panoramic succession, all interwoven in the identity of the word we use to-day.

Take, for instance, the word *Saxon* itself, or *Saxony*, and what meaning does the use of it, as applied to a variety of soft wool thread, convey to the many changes through which it has passed to reach its present value?

* Education is the leading forth into new recognition of true relations, and this is discovery.

Ages ago, when primitive man was emerging from the savagery that contended hand to hand with more savage great bear and mammoth, his own awakening perceptions, through the power of thought and reason, employed rude stones, or flints, to supplement his fingers in the work of cutting his food, shaping his skins for clothing, and as weapons of defence. By slow development in the polished stone age, he had changed the rough stone into a short knife, to which was transferred the original root name, *seax*. When the Roman first encountered him, his stone weapon made him a formidable enemy; it also identified him as *Saxum*, the Latin name for rock, indicating the common origin of both in Celtic stock.

From *seax*, the stone itself, to the weapon made from the stone, again transferred to the man who used the weapon, and still further applied to the country he inhabited, Saxony, we get the derivative word describing the wool fibre dyed in the national color, Saxon-blue, of their earlier manufacture, descending by modifications of time and use to the present soft and dainty Saxony of delicate tint and texture, fit to be wrought into raiment for the protection of the tender infant's delicate skin. What contrast could be greater than the original meaning of the root-word, a stone, and its present use? And which is the true meaning of the word? All the meanings and uses of the word are one, *viz.*, the unfolding quality in the human soul that manifests protection in family and social relations. This quality of domestic provision for home comfort has been successively represented in the unfoldment of the word, refined step by step from the rough, hard stone to the delicate, gossamer-like garment of loving tenderness.

The great principle of life, evolution, is as potent in the creation of words as in other external forms which express the ideals of creative thought. A word is the sign of an idea. What a word-book, then, is this vast universe with its endless diversity of signs speaking the ideals of Infinite Mind, wherein we ourselves stand, the spoken word of a divine idea! And what is *our* true meaning?

Hamilton W. Mabie has said that there never was such a

vast accumulation of learned facts—forms—in the world as at the present time; and the sense of discouragement and barrenness in view of this accumulation is because they have been regarded as separate and isolated facts with no common principle or motive binding them into unity. In examining some of the common words used in our Bible translation, tracing them back to their root-meanings, we find sometimes a dozen significations are held in one word. In such instances the primitive meaning of the root becomes crowded with thought-images all united into a homogeneous unity and all quickened with living processes of Life, nothing of which appears in the derived, superficial, modern, and local meaning given to the one separated form of the word chosen by the translators as the equivalent for the original. From this we can catch a little idea of the barrenness of the modern translation and the wealth of meaning to be unfolded to him who reads the original Hebrew.

As the sign of an idea, a word is the polar opposite of the ideal imaged in the thought, and is inseparable from it. We must read inward to the reality of the ideal that gave it the outward expression. Can all do this? One investigator interviewed the monkey family in the zoölogical gardens, and by stimulating them to anger provoked sharp cries of fierce indignation and caught these sounds in the phonograph. Afterward, when peaceable relations had been restored, by releasing these sounds in their hearing the same anger and indignation were again expressed in response to the cries from the phonograph. Jarring vibrations were set in action by the tones which had become to them spoken words, and carried the record or memory of their angry emotion.

A word is the memorandum of thought, and as the word vibrates in consciousness we see the mental picture again repeated, provided there has been sufficient association of the sound and the picture through thought to construct a familiar roadway for the passage of the vibration through the gray matter of the brain. The physical results of special modes of thinking have been written in the structure of the brain, by multiplying the cells and nerve wires of communication for

external manifestation of these thoughts. The mathematician's brain has a different combination of cells and nerve lines from that of the poet or the artist. We are told by the physical scientist that there are unexplored tracts of brain territory yet to be prospected and utilized by thought processes. When we have so unfolded in soul as to think in a greater degree the thoughts of God, the highways and byways of thought communication through the brain will multiply in infinite complexity. Conversely, these roadways of communication carry back the external vibration received from the spoken word, with celerity and directness justly proportioned to the development of those lines that have been established by the creative power of the thoughts already projected from the indwelling soul by the activity of thinking. Our own thought-picture or image reproduced by identity of vibration is the only reality in the meaning of the word we may hear.

Audible vibrations represent emotions. We recognize this in the soughing of the wind and in the clashing of the elements during a storm. These are spoken words which we translate according to the associations in memory as sad or pleasing; as moving to deeds of courage in the responsive rousing of energy to combat with the storm, or perchance as speaking to us of terror and danger in our overpowering sense of their awful potency. The voices are the same, but the vibrations recognized by each soul will be those dominant within.

As a corollary of this fact, the same word has varied meanings as used by different people. What ceaseless misunderstandings and confusions mark the exchange of words in current conversation! Observing this confusion and how wide of the mark in unity is the difference between the outer use and the inner meaning of the word, we can easily recognize the epigram of the witty Frenchman, Talleyrand, that "language was given us to conceal our thoughts."

In an analysis made of Symphony No. 5, "From the New World," a description is given of the *largo* movement thus:

"In its principal melody, which is sung with exquisite effect by the English horn over a soft accompaniment by the divided strings, there is a world

of tenderness and possibly also a suggestion of the sweet loneliness of a lovely night on the prairies; but such images are best left to the individual imagination."

The critic evidently knew that unless the listener had himself heard those night sounds of the prairies he would have no data in his own consciousness from which to reconstruct such images.

What is the meaning revealed in a page of Emerson to the child who has learned to read only simple narrative in one-syllabled words? The thought of the reader who would recreate the imagery of the world where Emerson dwelt must have been already educated through his own experiences in that world to polarize with the vibrations sent forth by those words that bear the immortal imagery generated in the soul of Emerson. What shall be the education to reveal this meaning? Only the growth within the soul as it advances steadily from experience in one grade of understanding to the next.

Where is learned the meaning of the sunset sky to the poet who sees therein the apocalypse of the New Jerusalem as in the soul, written in its pulsating vibrations of color and light? The same physical word speaking to the anxious, straining vision of Hood's "Shirt-maker" tells of waning light, and another sense of bondage to material environment in darkness. To the grimy, weary laborer, who digs up streets and pavements that water-pipes or electric wires may be laid down, it speaks the word of a day's work ended—of food, the pipe, and sleep; yet the same inner meaning to spiritualized vision stands visibly written in all the pulsating vibrations of its message. Every word is but a sphinx to him who reads but the outer form.

Words articulated by the vocal organs grew out of the necessity of the soul to express through outward form its sense of relatedness and touch with other souls. This principle of relatedness and co-operation does not take its first expression in man, even in primitive races. We can trace the beginnings of this consciousness in the animal world, in the various gestures and vocal articulations peculiar to different animals. As mind

unfolded in primitive man with growing self-consciousness through thought-recognition, the necessity for co-operative communication pressed more and more into expression through external forms.

Psychic research is continually emphasizing the fact that thought touches thought in its own silent and unseen home in the soul, without the cumbrous machinery of vocal utterance. Because of his dominating sense of the external as real, man has given the sense of communicated intelligence to the power of the written or spoken word. In that fetichism which is the special, indeed the only, education of childhood, we regard the sign itself as all-potent, because we are still in the childhood of our unfolding. So far as we depend on the outward form of the word for its meaning, so far we dull the perception of direct psychic recognition. Whatever meaning we receive from the outer form must reach cognition through circuitous routes of sense vibrations, refracted and reflected through all the sense avenues of the highways and byways within the gray matter of the brain and projected from it.

But it is possible for thought to reach thought without travelling this labyrinth. As the electric current bridges all circuitous routes, and moves by the shortest line to join its complementary current, so thought moves to thought unmarked by any outward sign, that bears its own created ideal, to know in swift recognition its kindred ideal already imaged or unfolded in the soul of another. This is the true meaning—the word itself. Without the intervention of any spoken word, thought meets thought by withdrawing consciousness from the outer form.

Through this developed power in the soul did Louis Lambert, at the age of fourteen, make those wonderful excursions, embarked on a single word, which bore him through the abysses of the past, travelling from Greece to Rome, through all the evolutions of the word to modern eras and modern use. Balzac has explained this as a special gift which Nature delights to bestow on special souls. He calls it idiosyncrasy. God and Law indulge in no exceptions. This quality manifested in

Louis Lambert is common and latent in all souls, and is coming into slow development as a conscious power. Psychically in touch with the thought-pictures incorporated in the word, he reproduced them all through the vision of the seer.

Psychometry demonstrates that the "soul of things," as Denton phrases it, remains through all the changes of time and place. The outer form of the rock, the mineral, the bone, or the broken branch exhumed from the depths of the earth, which speaks to external evidence as so much concrete matter, reveals to psychic vision, developed into conscious using, the drama Nature enacted in geologic ages long forgotten.

The soul of the word, then, is the imperishable thought creation from which it first proceeded into external form. This is not obliterated because another picture has been developed from the first one, and also given to it in use. The outer form of the word is inseparable from the composite or successive ideals, so long as it remains. This may disintegrate, but the imperishable ideal does not depend upon the outer form for its reality.

The external word is the vehicle by which thought comes into vibration through external contact, the form being inseparable from its ideal or soul. If this ideal has already been brought into consciousness in the thought of another, then as this contact of vibrations becomes synchronous in thought, the same meaning of the word will be perceived in the consciousness of the one who hears. And so it is said no one can understand or receive from another, or be taught by another, that which is not already within him. It behooves us also to choose wisely the words sent forth, since we do not know to what extent we are projecting ideals into quickened activity. If we charge them well with forces of love and healing, we may be sure some responsive vibration must meet, mingle, and become reinforced with their energy.

It is because intellectual man centres the power in the external form of the spoken word, that we mistake the source of help we receive from a "mental treatment." We translate the spoken word by all the sense signs of limitation in persons and

things that are already pictured in the sensorium of external understanding—the human reason. We transfer this power to the person who speaks the word, and as another sign of power the speaker becomes the form of the word in a personality endowed with healing power.

It is regarded as inexplicable, in fact as little less than a miracle, that all sorts and conditions of men are amenable to the healing of the Word of Truth. That the Jew, the agnostic, the materialist, the one who wholly rejects the Bible as authority, should all be healed by the same process, seems incredible. The only explanation is in the principle that every soul is a *living* soul vitalized by the divine ray of Spirit, which makes it inseparable from the Deific Source of Life.

The Light that lighteth every soul, radiating from Omniscient Intelligence, is the divine wisdom of the soul and reveals its power to receive direct from its Source of Life the substance of God—Spirit—in ceaseless involution. For God breathed into man the breath of Life,* and this involution has never been suspended or even interrupted in reality. It is because of the dynamics of thought to quicken the palimpsest of the soul, wherein are recorded ineffaceable divine ideals, that the Word of Truth carries its power of healing and renewing, since Truth always polarizes to Truth.

St. John has recorded that the dense human understanding can neither reflect nor transmit the Light of the Logos:

> "And the life was the Light of men. And the Light shineth in darkness; and the darkness comprehended it not. . . . He was in the world, and the world was made by Him, and the world knew Him not."

Jesus declared this also to the spiritualized Peter of understanding, the intuitive knowledge that comes to the developed soul, when he said: "Flesh and blood [or external understanding] hath not revealed this truth to thee, but my Father in heaven."

* "And caused him to breathe through his nostrils the breath of life." (Original text.)—ED.

Even so has our poet uttered the word revealed to his spiritualized vision of Truth:

> "All words that pass the lips of mortal man,
> With inner and with outer meaning shine;
> An outer gleam that meets the common ken,
> An *inner light* that but the few divine."

Our own soul development, then, measures for us the inner thought contained in the meaning of words.

# THE WORLD OF THOUGHT

## WITH EDITORIAL COMMENT.

### A WORD CONCERNING OUR POLICY.

In view of frequent requests for publishing articles which are clearly outside the province of THE METAPHYSICAL MAGAZINE, a few words of explanation with regard to its purpose seem to be necessary.

The fact that we have declared open freedom of thought seems to have been so interpreted by the exponents of special cults and particular schools as to signify that our pages would be found always open to the special advancement of each particular creed or "ism," even though, in some cases, little be given save a general advertisement and laudation of the particular cult adopted by the writers.

This notion evidently is based upon a misunderstanding of our purpose, which we believe has been rightly established in the interest of absolute freedom and justice. Our pages are open to their fullest extent to calm, unimpassioned consideration of any principle of reality or any law of the universe when well presented by able writers. They are not, however, open to description or special advancement of any creed, cult, or "ism," nor to thought narrowed down to any particular line of self-purpose. We recognize the fundamental truth that principles are invariably too broad to run in grooves, however wide, and too universal to possess limitation; we also believe that he who would confine any principle or law to creedal lines can scarcely be considered a safe authority even on his own selected subject.

Not under the specially striped banner of any cult, but beneath the azure dome of the Heaven of Reality, we take our stand, unfurling to the breezes of eternal activity the pure white flag of unity, harmony, and peace, while recognizing Reality wherever found, and realizing that its true source is in the heart of Divinity itself, from which creeds, cults, and "isms" are of ne-

cessity forever debarred. This perfect emblem of purity, unfurled from the staff of Universal Brotherhood, floats rhythmically around the world, on its harmonious mission of peace and good-will to kindred always its own by virtue of the equal birth of each from the same Divine Breath.

To explain further: We shall not publish articles on "Christianity" when written around the "ism" of the term with evident purpose to argue the infallible authority of the creed. Libraries full of similar thought already exist. We will, however, give space to fundamentally exact principles of pure Christian truth, such as may help struggling souls to realize their natural birthright in the universal whole. This, manifestly, is the highest office of Christian teaching. It requires no creed. The Lord never had a creed. The universe was created without one, and by Infinite Intelligence was pronounced whole and perfect.

Likewise we shall not publish articles on Spiritualism, when written for the purpose of persuading others that its "ism" is the embodiment of spiritual truth; but we shall welcome writings which make clear the real workings of the true spiritual nature of mankind and which rightly teach permanent principles independent of set forms, rules, and personal limitations. If beyond these nothing exists in the creed, the preaching can be of little value to man; if something beyond these limitations can be *demonstrated*, then we shall be glad to spread the news.

In like manner, it is outside our particular province to publish essays written for the purpose of epitomizing Theosophy, as a special form of occult teaching and religion combined—not because of any antagonism to the occult teachings therein expressed, but because we wish our pages to be open to *principles on their own account*, and without any bias from form or ceremony. The principles of occult philosophy are recognized as of the greatest importance to humanity, and we shall do our utmost to bring such before the public, always in their purest form, which we believe must be entirely free from limit of personal bias or creedal name. All such principles are occult in nature; *i.e.*, hidden, or not clearly discernible by outward means. Principle has ever been too great to receive a name.

These reasons hold equally good for the term "Christian Science," and the many and varied names thrown out as more or less an assumed ownership of the healing power of thought-influence. The healing principle is as universal as the sunlight. It always existed and has always been known.

It perpetually refuses to be owned. The power rests entirely and only within a *knowledge of the laws of Being*—the living spirit of Man. Because of this fact any healing science becomes necessarily a Science of Being. In its higher phases it is entirely occult in its nature, and purely metaphysical in its character. "The Science of Being" is a phrase universal in its extent and scope, bearing no personal limitation whatever. There can be no healing knowledge outside the Science (Knowledge) of Being; it is absolutely unlimited in both nature and application. In the English language the idea "Science of Being" has always been expressed by the noun *Metaphysics*, a term so broad, so all-inclusive, and so thoroughly comprehensive as to leave no possible need of any other name for any genuine healing philosophy. Any different name can only stand for a particular limitation, or for some sordid purpose. With neither of these have we any dealings; therefore writings prepared for the purpose of supporting names and cults in healing have no place within our pages; but genuine unprejudiced thought in the line of real healing philosophy, being of the highest importance to suffering humanity, will always be accorded full recognition.

With all sects and cults the same attitude will be held, namely, open freedom to ideas and principles, and total ignoring of boundary lines, limitations, names, shells, and husks. In this way we hope to place before our readers each month a constantly improving quality of expression of pure living truth about the fundamental laws of the universe in which each is a participant. In that glorious work we expect the full and hearty co-operation of all true thinkers throughout the world.

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SUCH a thing as an absolute untruth or error does not exist in nature. What we call error is but the mental condition which passes away when the mind dwells long enough upon the object with regard to which the error is postulated. From this it appears that the chief characteristic of truth is permanence, and that the highest truth is the eternal principle in nature. Religion, therefore, is the realization of the permanent basis of all existence. . . . As faith and devotion gather strength from knowledge and action, the vague and dimly perceived ideal becomes invested with meaning and reality. . . . Religious systems are but the formulation of truth by symbology of words and emblems. They are the shadow of truth, never truth itself.—*Mohini M. Chatterji.*

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RELIGION is the realization of the true.—*Buddha.*

## CONCEPTION OF THE SPIRITUAL SPHERE.

Motion lives in the circumference, but in the centre is rest. The surface is the realm of illusions, but in the depths of the soul exists knowledge. The periphery is surrounded by clouds and darkness, but in the centre is light. There the spirit breathes upon the soul, and there is the kingdom which is the inheritance of those who choose to be the elect. From this centre come the light and life which pervade the soul and the physical body. The soul is the circle formed by thought around the spiritual centre; but the power producing and *fixing* thought radiates from that centre, and in it are all powers united. In this centre is the sum of your spiritual world; its light is the *Truth*, its heat is the love for the good and the beautiful. The organ for light is *Faith*, based upon knowledge and experience; the organ for heat is the heart. Let them act together in harmony, and you will obtain life, consciousness, and power, by the process of spiritual regeneration. All that is of real value to know rests in the depths of the soul. Learn to ask at the centre, and you will receive the true answer. In the average man the light burning in the sanctuary is not perceived, although its heat may be felt. The voice sounding from the interior is not distinctly understood, although it may be heard through the thick walls of the semi-material soul like the ringing of bells at a great distance; but as the power of feeling, in the physical organism, formed the foundation for the development of the senses of seeing, hearing, smelling, etc., so likewise the power of intuition will, in the growing spiritual organism, develop the inner sight, hearing, smell, and taste. These things will not be understood nor believed by those who reason merely from the material plane; neither are they written for the purpose of convincing such people; but to those who seriously desire to know the truth the above hints may be useful, to lead them to a path where they will find *still more light.*—*Franz Hartmann.*

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UNVEIL the covers of impurity and uncleanliness; destroy the six enemies of man—lustful love, anger, miserliness, irrationality, pride or vanity, and jealousy or hatred: the chief mental impurities—and the mental mirror will be all the brighter. In it the face of man looks more divine. While water and washing may cleanse the physical impurities, no amount of words can cleanse the mental impurities—but *work, good work* alone, with a good *desire.* That good desire in the true sense is the one based on *unselfish* motive.—*B. P. Narasimmiah.*

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KNOW that the existence of finite objects of desire is only very changing and transient.—*Raja Yog.*

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OPINION is a medium between knowledge and ignorance.—*Plato.*

ALL good thoughts, words, and works are done with knowledge. All evil thoughts, words, and works are not done with knowledge. All good thoughts, words, and works lead to Paradise. All evil thoughts, words, and works lead to hell. To all good thoughts, words, and works (belongs) Paradise—so (is it) manifest to the pure.—*Manthras of the Zoroastrians.*

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HERMES affirms that those who know God are preserved from assaults of the evil one, and are not even subject to destiny. The knowledge of God is religion.—*Fragment of Hermes Trismegistus.*

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THERE are two things which make life worth living: (1) the absolute worth and significance of man's spirit in its completeness, and hence the absolute value of culture and growth, in the deeper sense of the words; and (2) the relevancy of actual experience and the actual world to these ends.—*D. A. Wasson.*

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BEFORE long, alas! this body will lie on the earth, despised, without understanding, like a useless log; yet our thoughts will endure. They will be thought again, and will produce action. Good thoughts will produce good actions, and bad thoughts will produce bad actions.—*Buddha.*

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## INHERITANCE.

(Sonnet in memory of Wm. M. R.)

Poor, struggling youth, who gladly toils alone
To win and hold the key to knowledge dear!
Humbly he knocks at Wisdom's gates of stone
That open not till on their sides appear.
Carved by his hands, two rugged figures clear
Of Industry and Patience fully grown;
And whence at last admitted to be shown
The glories of the inner court, the fear
Of falling back from vantage gained lends strength
To struggle bravely always: and, at length,
When all life's tasks are done, he leaves his heirs
This best inheritance—the impulse strong
That leads them onward, though the way be long,
Knowing all lists are free to him that dares.

—*Elizabeth K. Reynolds.*

# BOOK REVIEWS.

DEGENERATION. By Max Nordau. 560 pp. Cloth, $3.50. D. Appleton & Co., publishers, New York.

"Degeneration" is the most distinctive of the recent translations. It is taken from the German work of Max Nordau, who is an ardent disciple of Cæsar Lombroso, Professor of Psychiatry and Forensic Medicine at the Royal University of Turin. It is a psychological analysis of the close of the nineteenth century, and as such it shows a firm intellectual grasp upon the most distinctive phases of mental production. The writer is fearless in his use of the surgeon's knife, even where he knows that his readers are sure to cringe. He is an out-and-out iconoclast, overthrowing the supposed masters of the age, and holding up to ridicule their pet theories and their followers.

The American reader will realize with relief that his own country is fortunately young, and consequently more free from those forms of corruption that have become an established fact in the lands of older civilization. The fact that morality often stands upon a higher basis in youth may be, it is true, only for the lack of temptation, but the peculiarly isolated situation of our country has certainly proved a protection to its morals. Beyond this point, if we are to accept the views of Max Nordau, the mass of mentality is more or less degenerate. This he attributes to the over-stimulation of the nervous system by those unaccustomed conditions which have been presented to the present generation, in the discoveries and innovations that have burst abruptly upon it. Thus are imposed organic exigencies, greatly surpassing its strength, which have created favorable conditions for "nervous maladies to gain ground enormously and become a danger to civilization."

It will be difficult for the followers of Ibsen, Wagner, Tolstoi, and others to believe that such widely accepted leaders are simply the expression of this degenerate condition; yet the process of turning the thought, from the slavish following of the man, inward to the *principles* that he has to teach is a wholesome form of emancipation, and if *these principles* can be proved to be degenerate, then the writer of such a work has performed a valuable service for the age.

The author is somewhat lacking in spiritual insight, and upon this ground he leaves something yet to be accomplished; but as a positive and intellectual critic Max Nordau has well accomplished a difficult feat of analysis.

HYPNOTISM. By Carl Sextus. 304 pp. Third edition, revised. Cloth, $2.00. Published by the author, Chicago.

In this large volume the facts, theories, and related phenomena of hypnotism are given in a most instructive and entertaining manner. Somnambulism, telepathy, clairvoyance, and mineral and personal magnetism are treated at length from the standpoint of an experimentalist along these lines. The author has been for many years engaged in demonstrating hypnotism, in public and private, in both Europe and America, and the success of his experiments commends his book to a candid and thoughtful perusal. It is illustrated with numerous original engravings, which are not the least fascinating feature of the work.

THEOSOPHY. By George Wyld, M.D., Wimbledon, Surrey, England. Cloth, 264 pp. James Elliott & Co., publishers, London.

The sub-title of this work is "Spiritual Dynamics and the Divine and Miraculous Man." It aims to expound what the author calls "Christian theosophy," which is supposed to be antagonistic to the doctrines with which the name of H. P. Blavatsky is associated. The work contains much valuable spiritual teaching, but the chapter on "Reincarnation" betrays a lack of familiarity on the writer's part with the claims of Eastern advocates of this theory. He regards marriage as a process of generation through which "immortal *souls* are created." The book is rather a defence of Christianity than a treatise on theosophy.

LIFE ETERNAL. By Alexander Wilder, M.D. 19 pp. Paper, 15 cts. Published by the author. [For sale by the Metaphysical Publishing Co.]

By the title of this pamphlet is signified that the life of man is not in this world of time, sense, and limitation, but in the eternal region. The interior spirit lives from above. Eternity is neither a past nor a future, but that which always *is*—changing not. Dr. Wilder points out that in all moral feeling there is a presentiment of eternity, and that we do not part company with our friends at the grave because our relationship and affinities continue as they were before time began. Being of common origin, our participation is mutual in the Eternal and Absolute Good.

OUTLINES OF SOCIAL THEOLOGY. By Wm. De Witt Hyde, D.D. 260 pp. Cloth, $1.50. Macmillan & Co., publishers, New York and London.

This work is a most encouraging sign of the times. The author, who is President of Bowdoin College, is one of those progressive theologians who strive to keep pace with modern thought and discovery. His book is composed of three parts—theological, anthropological, and sociological—each of which is in turn a trinity of chapters. The policy of the future Christian Church, an outgrowth of present contending sects and factions, is glowingly

outlined. Concerning belief in God, Dr. Hyde says he has found it "impossible to treat the subject at all without assuming some familiarity with the results of metaphysical inquiry." He regards metaphysics as the Alpha and ethics as the Omega "of any theology which is rooted in reason and fruitful in life." The volume meets an important need.

SIMPLIFIED ELOCUTION. By Edwin Gordon Lawrence. 232 pp. Cloth, $1.00. Published by the author, New York.

This is a comprehensive system of vocal and physical gymnastics, in which explicit instructions for the cultivation of the art of expression are given in simple language. Proper breathing and speaking, and correct postures and movements of the feet, body, arms, head, eyes, etc., are explained concisely and clearly. To young actors and actresses, indeed to all who wish to acquire elegance of manner, Professor Lawrence's book is recommended.

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## OTHER BOOKS RECEIVED.

*Practical Healing for Mind and Body.* By Jane W. Yarnall. 316 pp. Cloth, $2.00. Third edition, revised. Published by the author. Chicago.

*Brother of the Third Degree.* By W. L. Garver. 377 pp. Paper, 50c. Arena Publishing Co., Boston.

*Transactions of the National Eclectic Medical Association.* Vol. xxii. Edited by Alexander Wilder, M.D. Published in behalf of the Association, Orange, N. J.

*Selections from George MacDonald;* or, Help for Weary Souls. Compiled by J. Dewey. Paper, 93 pp. Purdy Publishing Co., Chicago.

*Autobiography: By Jesus of Nazareth.* Paper, 115 pp. Published by J. P. Cooke, 62 Warrenton Street, Boston, Mass.

*Trinity;* or, The Science of Correspondence. By R. M. Walker. Paper, 30 pp. Published by the author, Chicago.

*Truth;* or, Nature's Unveiling. A few texts: "Wise to the Wise." Paper, 48 pp. Published by Jos. M. Wade, Boston.

*The Story of a Shepherd.* By Ursula N. Gestefeld. Paper, 15c. F. M. Harley Publishing Co., Chicago.